

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Americans and the Foreign Missions

VISITORS to New York in the course of this week may very profitably vary their round of business or pleasure or both by going over to the Commodore Hotel and spending an hour or two at the Bishop Dunn Memorial Mission Exposition. There they will be able to gather a clear idea of what their pastors will be talking about at Mass next Sunday, which is Mission Sunday. In the thirty-two exhibits, each one of them a fascinating excursion into foreign lands, with the added element of acute human interest, they will learn what Americans are doing to spread the Faith in pagan lands, whether they belong to a purely missionary society or Order, like the Techny Fathers or Maryknoll, or to the various Orders and Congregations which conduct missions in addition to their work at home.

One of the most extraordinary developments in the Church in recent years is the great rush of vocations among our young people for the foreign missions. The United States bids fair soon to supplant even France in its missionary effort. We have long been familiar with the generous response of our people in money for the missions. We are now surpassing ourselves in giving man power, and woman power, even more generously. To take only the figures with which we happen to be familiar, there are this year 425 American Jesuits laboring on the foreign missions. Many other Orders and Congregations long established here have given their subjects in proportion. Totals are lacking, but they must be not far from 2,000.

The year 1933 saw a crisis in the Protestant missions. Money has been lacking for salaries, and it is estimated that more than fifty per cent of the Protestant missionaries have been recalled. To add to this, a spiritual crisis beset them, when the Laymen's Appraisal uncovered a

sharp division over mission policy, rooted in the widespread apostasy from fundamental Christianity that has taken place at home. Laymen are beginning to refuse to support missionaries who are Fundamentalists, which most of them are. The idea is spreading that it is better to abandon the religious effort, respect the religions of pagan lands, and confine all effort to medical and social work. The result has been a still further collapse of support.

The Catholic unity of the Church has spared us this crisis, and, as was to be expected, we are enjoying an uninterrupted growth in the number of missionaries in the foreign fields. Our problem of recruiting is solved. Catholic youth has been so thoroughly "sold" on the idea, that the problem with some institutes is what to do with all who come. There is not a body of Religious men and women that does not count in its younger ranks increasing numbers who entered Religion with the sole purpose of being allowed to work in foreign mission fields. Our college and high-school boys and girls have fanned the flame of zeal by enlisting in the movement to secure moral and material support for the mission priests, Brothers, and Sisters who have gone from their own ranks and many of whom they know. The medical-mission idea has also caught hold and the Medical Mission Board is sending its own lay missionaries of doctors and nurses as auxiliaries to assist the mission total in the world of 15,086 priests, 5,364 Brothers, and 30,929 Sisters, in 427 mission fields.

By far the largest part of this total is recruited from the various Religious Orders and Congregations, and they must find the means to support their missions. The Society for the Propagation of the Faith, originally of Lyons and now at Rome, is of course a very large contributor of the money needed—money, be it said, which is put to the most efficient use, since most of these missionaries have a personal vow of poverty. Last year, for instance,

it contributed \$2,257,653.35, of which the sum of \$707,633.18 came from the United States. But it costs in excess of \$20,000,000 to run the missions of the Church in the world, so that besides what is received from the Propagation of the Faith, the mission procures must find between eighty-five and ninety per cent more. Thus, for instance, to take again only the figures with which we are familiar, the five American Jesuit missions received from the Propagation at Rome the sum of \$15,919.80; it takes ten times that sum to support those missions. And the same is true of the other missionary communities. That this money is actually found is a tribute to the generosity of American Catholics who are friends of the missions and to the many pastors of diocesan churches who have so unselfishly allowed and encouraged the appeals which have been made for the missions from their pulpits. This unselfishness will not go unrewarded in the courts of Heaven.

Birth Control and National Recovery

THIS week at Washington the "National Committee on Federal Legislation for Birth Control, Inc.," is holding a conference with the specious title of "Birth Control and National Recovery," a too-obvious effort to enlist their cause under the Blue Eagle and the NRA. The day after the conference January 18, by a coincidence, the Judiciary Committee is going to hold a full hearing on H. R. 5978, a bill introduced by Congressman Pierce to legalize the transmission of birth-control information and appliances for doctors, medical colleges, druggists, hospitals, and clinics. An identical bill, S. 1842, has been introduced by Senator Hastings, of Delaware. They are the same as the bills defeated last year in committee.

The purpose of all this is somewhat curious, and not a little obscure. It is admitted by the birth controllers that both information and appliances are quite freely transmitted throughout the United States. You have only to glance into the nearest drug store, gas station, garage, restaurant, soda fountain, barber shop, pool room, cigar stand, shoe-shine shop, or grocery store, to be assured of this. A writer in the *New Republic* states that a survey in West Florida showed them being sold in 376 places other than drug stores. It is obvious that eugenic zeal for the race has nothing to do with this almost universal bootlegging of appliances. Every householder knows of the peddlers who come selling the stuff; it seems that they are employed by big interests making a lot of money. In a land with such free distribution of birth-control measures, it is idle to talk of repealing the law that forbids it. It has been repealed.

The names of the members of the House Judiciary Committee are these: Democrats: Hatton W. Sumners, Texas, chairman; Andrew J. Montague, Virginia; Tom D. McKeown, Oklahoma; Gordon Browning, Tennessee; Emanuel Celler, New York; Frank Oliver, New York; William V. Gregory, Kentucky; Malcolm Tarver, Virginia; Francis B. Condon, Rhode Island; Zebuloh Weaver, North Carolina; John E. Miller, Arkansas; Arthur D. Healy, Massachusetts; Warren J. Duffy, Ohio; James E.

Ruffin, Missouri; Lawrence Lewis, Colorado; John C. Lehr, Michigan. Republicans: J. Banks Kurtz, Pennsylvania; Cassius C. Dowell, Iowa; Randolph Perkins, New Jersey; Joseph Hooper, Michigan; U. S. Guyer, Kansas; Clarence E. Hancock, New York, James M. Beck, Pennsylvania; William E. Hess, Ohio.

These men should hear from their constituents who deny the wisdom of this whole proceeding. In particular, they should be told in no uncertain terms that excess of population flourishes only where there is social injustice leading to poverty and bad living conditions; that birth control is not the remedy for depressions, but one of the causes that led to it, by stopping the increase of purchasers; that birth control is uncertain, harmful to body and soul, and cruel; that the Government has the duty to protect its citizens from fanatics whose motives are obscure; and that the "National Committee, etc., Inc.," should be investigated. Catholics will be heard at the hearing, but hearing from home is a more potent means of making up a Congressman's mind.

The Supreme Court Speaks

THE tenth section of the first article of the Constitution declares that no State shall pass any bill of attainder, ex post facto law, "or law impairing the obligations of contracts." On January 8, by a vote of five to four, the Supreme Court held that the Minnesota legislation which gives property owners the right to apply to the courts for an addition of two years to the time ordinarily allowed for the redemption of property foreclosed under mortgage did not violate this section. In the view of the majority of the Court "temporary and limited restrictions" are not equivalent to the impairment forbidden by the Constitution, but "notwithstanding the contract clause of the Federal Constitution," lie well "within the police power of the State, as that power was called into exercise by the public economic emergency which the legislature had found to exist."

Had a case of this nature been presented to the Supreme Court ten years ago, it would have been affirmed unanimously, and the decision would have attracted no notice from the public. But the atmosphere created by the economic depression of the last five years has penetrated even into the secluded precincts of the Supreme Court, dividing minds, and drawing from Mr. Justice Sutherland a powerful minority opinion that should be carefully studied in these troublous times. The case once more shows how men of ability and unquestioned integrity can differ sharply on the applicability of principles, which all accept, to concrete cases. As the Chief Justice points out, it is no departure from received and approved procedure for courts of equity, in the absence of all legislation, to exercise jurisdiction in suits for the foreclosure of mortgages. These courts could not and, in point of fact, did not alter the statutory law; but they were intended to operate, and did operate, to settle the issue on fair and adequate grounds. The Minnesota legislation has merely permitted the regular courts "to provide," in

the words of the Chief Justice, "a procedure and a relief which are cognate to the historic exercise of the equitable jurisdiction."

Reduced to these terms the issue is fairly simple. In pursuance of its duty to all its citizens, the State of Minnesota invoked its police powers, the number and full extent of which, as Mr. Justice McReynolds declared in the Oregon case, have never been described with complete accuracy, and provided a "temporary and limited" relief against the foreclosure of property. The law did not void the contract, or deny its validity, but deferred in certain instances its fulfillment. With all respect to those who differ, it seems to us that we find here nothing that is new in jurisprudence; nothing, certainly, that is revolutionary; and nothing in the decision of the Supreme Court of the United States that can fairly be construed as a blanket approval of the whole body of the National Industrial Recovery legislation.

As a matter of record, the issue was not the power granted to Congress by the Constitution. It was the extent to which a State might exercise the police power without contravening the limit established against it in a particular field by the tenth section of the first article. If this fact is kept clearly in mind, it will be seen that there is no ground for the assertion contained in the headlines, and even in the editorial comment, of the press, that the decision is "a victory for the New Deal." Not one word in the majority opinion can be cited to show that the Court has relinquished its custom (and its duty) to pass on issues as they are presented.

That many disputes arising from the Industrial Recovery Act, as well as from legislation stimulated by it in some of the States, will be presented for review, can hardly be doubted. In our judgment, as we stated from the outset, the point to be decided in connection with the Federal legislation is not the existence of a great economic emergency. Of that, there is no doubt. The fundamental issue is, rather, whether the existence of that emergency confers upon Congress powers which are not granted, either directly or by necessary implication, in the Constitution.

Beyond all question, the Constitution is a living document, and must grow in its applicability to issues wholly unforeseen at the time of its adoption. But it cannot grow into something which it organically is not. It must remain a statement of fundamental principles; a grant of powers to the Federal Government and a restriction upon them; a limitation, within the appropriate Articles of the Constitution, upon the rights and powers of the States; a cession, strengthening, and coordination of rights and duties, to the end that we may "form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

We can change the Constitution by amending it as provided. Revolution, peaceful or by force of arms, can overthrow it. But if we add to it through the invocation of the doctrine of emergency, to be declared by the Chief

Executive or by Congress, we begin to create government by dictatorship. For, in the words of the Chief Justice, "Emergency does not create power. Emergency does not increase granted power, or remove or diminish the restrictions imposed upon power granted or reserved."

State Aid for Catholic Schools

ON another page of this Review Bernard J. Kohlbrener, of St. Louis University, writes that it is "open to question whether the public support of the Catholic schools would be an unmixed blessing." It is his view that this support could not be secured except on terms which would so change the character of our schools that they would no longer remain in any true sense Catholic.

Undoubtedly, this is the opinion held today by many Catholics. Hence they are content to put up with the evil of paying for the public schools as well as for their own, rather than fly to the evils which, in their opinion, would certainly accompany State aid for Catholic elementary and high schools. In support of his view, Mr. Kohlbrener instances the plans in Lowell, Poughkeepsie, and Faribault, all of which had to be relinquished.

Until the prevailing apathy toward the Catholic school, or active dislike of it, is replaced by a more enlightened public opinion, we are inclined to agree that the dangers foreseen by Mr. Kohlbrener would probably become real. Whoever pays the piper calls the tune, and it is more than likely that State officials would call for tunes which we do not wish our children to hear.

Undoubtedly, the State is bound in justice to aid our schools from the public funds. That principle is stated clearly by Pius XI in his Encyclical on Christian Education. But the Holy Father certainly does not urge us to ask for a public aid which would change the character of our schools. About all that we can now do is to assert the principle, and to hope that in time a more generous public opinion will do us justice.

A Sophomoric Dean

LAST week a service was held in St. Paul's Chapel at Columbia University in memory of the members of the University who had died during 1933. The speaker at the meeting was Dr. Howard Lee McBain, dean of the University's graduate faculties, and the burden of his message was that no man of intellectual standing could accept the doctrines of the immortality of the soul or of the resurrection of the body.

This is not the first time that professors at Columbia and other American universities have denied the fundamental teachings of Christianity. Dr. McBain is merely following the established use. Nor did the Dean break new ground when he based his rejection of the soul's immortality on the fact that no one could "truly imagine" a disembodied spirit. Long before Dr. McBain, sciolists have fallen into the error of calling upon their imaginations instead of their intellects in the quest for truth. Dr.

McBain differs here in no essential respect from Bruce Marshall's Mr. George Bleater, manager of a burlesque troupe, who as a condition of belief demanded a *large* photograph of the Holy Ghost, not a diddly wee snapshot.

As for the resurrection of the body, "such a doctrine cannot command the intellect." In this peremptory manner Dr. McBain convicts of intellectual weakness or insincerity that long line of intellectual giants who through the sweep of centuries have found their intelligence satisfied to the full by the teachings of Christianity. Pasteur, reciting the Creed, "I believe . . . in the resurrection of the body," alone suffices to refute the universal affirmations of this sophomoric dean.

Note and Comment

Wage Cutting At Washington

THE President's executive order, continuing the fifteen-per-cent cut in the wages of all Federal employes until July 1, came as a decided and, at least to the employes, an unwelcome surprise. It had been confidently hoped that the old wage scale would be resumed, but since it was not, the employes take small comfort in the statement that, if Congress agrees, the cut after next June will be reduced to ten per cent. It has always been a puzzle to us why the largest employer of labor in this country, the Federal Government, was the first to set the example of wage cutting, and has persisted in it. In face of this example, the smaller fry have good reason to believe that the Government is merely running a "bluff" when it asserts that the employment of more workers at better wages is the first necessary step toward recovery. Furthermore, the imposition of the same wage cut upon all, from the President with his \$75,000 per year to the typist with her \$1,080, is rankly unfair. The President, and many of the officials in the higher brackets, could easily afford to serve without pay, but since that is forbidden by Federal statute, Congress should arrange for a graduated cut. Let the larger salaries be decreased by rates ranging from twenty to sixty per cent, with cuts of from one to five per cent on all salaries in excess of \$1,800 per year, and the burden will be distributed with more fairness.

O'Neill and The Critics

ON January 8 the new play by Eugene O'Neill, "Days without End," had its first showing in New York and the next day all the critics in the newspapers had a field day at his expense. For Catholics, and for all who glory in the Christian name, the play has a profound significance, as Father Donnelly demonstrated in last week's issue. We would be grateful to Mr. O'Neill even if it were only for the imperishable words in which he describes Russian Communism—"the slave-owning State, the most grotesque god that ever came out of Asia"; or for the closing speech of his hero—strange words on the modern stage!—"Life laughs with God's love again.

Life laughs with God's love." But the pseudo-intellectual ex-sports writers, ex-police reporters, ex-copyreaders, who presume to set the dramatic canons for a credulous and naive Broadway, didn't like it. Small wonder. It stands for everything they have fought against for years, and which they no doubt fondly imagined was dead—the lesson of Christ Crucified and of His kingdom in this world. Some of them simply didn't understand it; some understood it well enough, but pretended not to; some understood it too well, and so picked small flaws in its structure. They imitated the hero in the play and ran away from the main issue, the dominance of God in human lives. They called it insulting names, like "naive," "unsophisticated," "superstitious," "medieval," "out-moded," and all the rest of the words that shallow unbelievers reserve for eternal truth, words that to Mr. O'Neill in his present mood, and coming from their authors, must have been sweet music of praise. Al Smith has a word for the play, as far as the critics are concerned: it is a "hot potato," and they will be mighty uncomfortable as long as Broadway is carrying it around; which may it be for a good long time!

In Memory of Charles Phillips

THE sudden death of Charles Phillips in Minneapolis on December 29 took from our Catholic literary life one of its best-known and loved leaders. As professor of English literature at Notre Dame University since 1924, he had exercised a vital influence upon innumerable students, an influence which led these young men not only to an appreciation of the best that had been known and thought in the past, but also into that current of fresh ideas which was to be a constant incentive to original work of their own. In his youth he had been a journalist and for some years ably edited the San Francisco *Monitor*. After admirable services with the Knights of Columbus during the World War, and subsequent relief work for the American Red Cross in Poland, he wrote a history of "The New Poland" which to most readers was a revelation of knowledge and sympathy. Of both prose and verse he was a generous contributor to *AMERICA* and other Catholic periodicals. Much fugitive criticism also came from his busy pen, and we have one novel, several plays, and a volume of pedagogy. His interest in what we now call Catholic Action took him on official visits to Rome and Mexico. But it is probably as a poet and interpreter of poetry that Charles Phillips will be best remembered. A number of his lyrics were gathered into the volume, "High in Her Tower," published in 1927, but there are many others which merit collection. And it is less known that he left also a beautifully wrought poetic drama of Mary Magdalen, acted by Margaret Anglin on the Pacific Coast. Rarely does a human personality achieve the genial and harmonious development of heart and mind and soul which was Charles Phillips: when it does, we have one of the finest flowers of Catholic culture. His passing is a real loss to American letters; his memory, a blessing and inspiration.

Lourdes in "Fortune"

SINCE it costs a dollar a copy, the magazine *Fortune* is not sold in bundle lots. Those, however, who care to invest one of these rubber monetary appliances, will find a remarkable article on Lourdes in the January issue of *Fortune*. Like all the magazine's work, it is splendidly illustrated. The article is not the mere casual sight-seer's patter. It is the fruit of intense personal interest on the part of the editor of *Fortune* and his collaborators; of careful study and investigation of the facts: as accurate and comprehensive a summary as you can doubtless find in any magazine article of recent times, with many new and interesting data. The study suffers from the emphasis on the cures rather than on the main character of Lourdes as a shrine of Mary Immaculate, a point of view natural for a non-Catholic visitor. It is difficult for these to grasp how, after all, the principal concern of Catholics in such a place of pilgrimage is the honor paid to the Mother of God, rather than any physical happenings, however gracious and however marvelous these may be. But for the skeptical, and such may rather be presumed among the readers of *Fortune*, there is provided here-with an impressive array of scientifically tested and historically recorded facts. Certainly, in its unusual milieu, amid the clatter of big business and material flare, this quiet testimony to the manifestations of a supernatural, spiritual world must impress many a soul who would never otherwise have even heard of Lourdes; and for that, we are sure, Our Lady is grateful to the editor of *Fortune* and his staff.

Ideas Aerial

GORGEOUS was the idea of Icarus; but the publicity outstripped the accomplishment. Of late Eugene L. Vidal has been advocating an idea which would have made Icarus green with envy: the production of small airplanes at a price of \$700 each. Mr. Vidal reports that the idea is taking hold, and the business world smiling on it, whatever the life-insurance companies may think. At any rate, it goes to show that Vidal is an air-minded name. According to *La Croix*, of Paris, Canon Vidal, archpriest of the Cathedral of Pamiers, in France, proposed in 1915 a plan to the Bishop of Châlons, Msgr. Tessier, who was concerned about the spiritual condition of the soldiers at the front. The Canon's scheme was one which would appeal to his American namesake. He wished to have the Holy Mass celebrated upon a low-flying airplane. This plane would fly, of a Sunday, in full sight of thousands of soldiers hidden away in their dugouts, and thus afford them the opportunity, in a way, of assisting at Mass. They could simply unite their minds with the Sacrifice being celebrated in the skies above. The idea fascinated the Canon, who was an experienced army chaplain and an officer of the Legion of Honor. But it got no further; due, perhaps, to the Canon's own modesty in urging his own thoughts. The first actual Mass in the air, it is said, was celebrated recently by a French missionary, a Religious, who was flying from Marseilles

to Saigon. He had applied before leaving home for the required permission. Since the weather was fine, he was able to offer the Holy Sacrifice in the hydroplane between the gulfs of Corinth and Patras, at a height of about ten yards above the surface of the sea. Which counts most for the record: the idea or the accomplishment? Difficult to say. What does it matter, as long as we know that the Saviour is being borne literally "upon the wings of the wind"?

Negro and Recovery

THE question of the colored worker's treatment under the NRA and other factors in the Recovery program is still far from being settled. Such an experienced and accurate observer as Jesse O. Thomas, of the Atlanta School for Social Work, and Southern field secretary of the National Urban League, sounds the alarm in the magazine *Opportunity* for January, 1934: "The further we get from the time the different recovery measures were inaugurated, the more difficult it becomes for the Negro to get his share of the benefits." Facts are not so easy to obtain. "The average Negro laborer is frequently afraid to give information concerning the extent to which the code is being violated by his employer." He may lose his job; and then, what will be done about it? In Duvall County, Fla., figures showed that some 15,000 Negro families got forty-five per cent of the total relief (\$175,055.47), while 5,000 white families obtained fifty-five per cent. In Houston, Tex., the City Council, by vote of four to three, forced an employer of Negro clerks, says Mr. Thomas, out of business. The compliance board found itself helpless to do anything about this "legalized boycott" approved by the city government and the mayor. Thousands of qualified Negro workers were excluded from jobs advertised for white skilled workers in New Orleans. Negroes in other localities were paid thirty cents an hour, when the registration card called for forty cents. In the city of Memphis, with 96,000 Negroes, there is, says the same authority, but one Negro social worker. Undoubtedly, as Mr. Brunini points out in the last number of the *Commonweal*, there are many encouraging signs; much good will, and some improvements. But justice is far from being accomplished. Until it is, the basic purpose of the recovery program, the restoration of purchasing power, will not be fulfilled.

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First Negro Parish in the United States

JOHN T. GILLARD, S.S.J., PH.D.

WHEN on Sunday, December 3, 1933, the feast of St. Francis Xavier, His Excellency, Archbishop Michael J. Curley, D.D. solemnly dedicated the new Church of St. Francis Xavier, Baltimore, he closed a chapter in one of the oldest buildings in Baltimore—old St. Francis Xavier church, Calvert and Pleasant Streets—and opened a new chapter in the history of the first colored parish in the United States. Besides having the distinction of being America's oldest colored Catholic parish, the congregation of St. Francis Xavier can trace its beginnings in the Faith in an unbroken line back nearly 500 years.

In 1484 the Portuguese explorer, Diego Cam, discovered the mouth of the Congo River, known as the Zaire River until the seventeenth century. Cam's naval chaplain preached to the natives and won the chief, or Mfumu, of Sagro to Christianity. Sagro was the village on the right-hand bank of the Congo River, where Cam first landed. Some of the inhabitants accompanied Cam back to Portugal and were solemnly baptized in the court of King John II. Later the head chief of the Banza-Congo, as the State was called, asked King John for missionaries, who were sent and soon baptized the head chief and many others. Some of the natives were sent to Portugal where they were educated, many distinguishing themselves at the universities, others becoming priests. Their stories are interesting and will make a future tale.

In 1492, when Christopher Columbus sailed across the uncharted seas for parts unknown, one of his pilots is said to have been one of these Negroes. At any rate, the pilot, Pedro Alonzo Nino, is referred to as a Negro. When Columbus landed at Haiti, he founded a settlement near what is now that well-known city, San Domingo. When the Spanish began their explorations and settlements in the "new world," Pope Alexander VI solemnly commissioned the Catholic King, Ferdinand, to have Christianity introduced. The missionary movement seemed so important to the King that he at first permitted only Catholics to come into the "new world." In this way many Catholic Negroes were brought into these parts. Even later, when the strictness of this rule had to be mitigated, the Spaniards were under stringent laws to see to it that their Negroes were instructed in Christianity and treated as became fellow-members in the Catholic Church. It was the failure of some Spaniards to live up to these laws which caused the Spanish Jesuit, Father Alphonso Sandoval, to register the first protest against slavery in America.

Early in the history of the island, the western portion had been seized by French buccaneers. Between them and the Spanish, warfare was kept up for a century or two, the French finally prevailing. As the centuries crept by, it came to pass that the eastern end of the island was peopled by a mixed race of Spaniards, mulattoes, and

native Indians, dominated by people of pure Spanish blood. The western end, in like manner, acquired a population of mixed French, Negroes, and native blood, practically all of whom professed the Catholic Faith.

The troubles in San Domingo, in the latter part of the nineteenth century, which was under French rule at the time, were caused by the incitement to the Negroes and mulattoes of Robespierrean words of freedom. The repugnance to the French Republicans of the existence of slavery and disfranchisement in a French colony was inevitable. The society, known as the "Amis des Noirs," in France, brought pressure to bear on the new French Government, which passed a proclamation against such practices, but later had to explain it away when the Dominican planters protested.

This infuriated the Negroes and mulattoes, whose high hopes for freedom and citizenship were thus rudely dashed to the ground. Revolution burst forth in 1791. Disturbances, uprisings, massacres, and swift changes of government worked havoc on the island. This situation prevailed for several years and became worse as the French revolution became more radical. Ultimately Francois Toussaint, called L'Ouverture, a full-blooded Catholic Negro, child of slave parents, declared the island free from the French. This, however, was far from being the end of trouble.

The latest appointed governor of the island, Galbard by name, fled with the whole French fleet, manned now not only by sailors but with thousands of refugees who were seeking a haven from the latest terrible massacre. These refugees were not restricted to the white race, but included a great many Negroes who had remained faithful to their masters and had no sympathy with the rebellion. The whole fleet sailed toward the States, the greatest number of ships heading for Baltimore and Philadelphia.

The annals of Baltimore note that on July 9 alone, fifty-three vessels arrived at Baltimore, while the *Maryland Gazette and Baltimore Advertiser*, for July 12, 1793, notes that:

On Tuesday last arrived at this Port, Part of the French Fleet, which fled from the Disasters of the Cape; having on board several Hundreds of Passengers, who had fortunately escaped the Ravages of the Place.

These refugees, originally a band of about 1,000 whites and 500 Negroes and mulattoes, became a part of Baltimore's population, and today their progeny forms an important, if now completely absorbed, part of the city's population. Of the Negroes, some were slaves brought by their owners, but many were free, well educated, and in some instances wealthy.

Practically all the refugees were Catholic and spoke the French language. What was more natural than that they should turn to the French Sulpician Fathers at St. Mary's Seminary for spiritual succor? Founded in 1791,

the Seminary chapel became the center of religious services for these wandering Catholics. For the Negroes, services were held in the basement of the Seminary chapel, called in the records *Chapelle Basse*. There were so many colored worshipers attending that they were formed into a congregation, the "Congregation of St. Sulpice," it was called.

Among the Sulpicians at St. Mary's Seminary was M. William Valentine Dubourg, afterward Bishop of New Orleans, who was a native of San Domingo and therefore took a special interest in the Negro refugees. In 1796 he started a catechism class for them. When he departed from Baltimore he left his colored protégés to M. Tessier, who afterwards became the second Superior of the Seminary. This faithful priest continued his work for them for thirty-one years. Ill health forced him to hand over his charges to Father James Nicholas Joubert de la Muraille, who had been one of the refugees from San Domingo.

Catholic Maryland already had a glorious record of care for the Negroes. From earliest days the Jesuits had labored zealously and successfully for them in the counties. In Baltimore every Catholic church had many Negroes in its membership, a fact worthy of historical notice by those who attack the Church's record of care for the colored. At the Cathedral, for instance, even on the most ceremonious occasions, Negroes worshiped with the highest of Baltimore's social élite. They had their catechism classes taught by the priests of the Cathedral, and from the historic old building came many a newly baptized Negro child, many a happily married Negro couple, as also many a sorrowful Negro funeral. All these Catholic Negroes in Baltimore now had a focal point toward which they could converge—the congregation in the *Chapelle Basse* at the Seminary. With the Dominicans they made up the nucleus of what today is known as the congregation of St. Francis Xavier.

In 1829 this little congregation gave to the world the first religious community of colored nuns, the Oblate Sisters of Providence, founded by the Sulpician, Father Joubert. In the course of time these Sisters built a chapel at their convent, where now stands the Richmond Street Market. In 1836 the colored Catholics of Baltimore transferred their church services from the Seminary chapel to the Sisters' chapel, where all the Sacraments were administered to them. In 1857 they were given the use of the basement chapel of St. Ignatius' Church, in charge of the Jesuits. This chapel was then called the "Chapel of Blessed Peter Claver." Services were held there by Father Peter Miller, S.J., their pastor, until in 1863 the old building, four squares down from St. Ignatius', was purchased by the Jesuits for the colored Catholics.

This old building had been erected in 1836-37 and dedicated as the First Universalist church of Baltimore. Sold in 1839, it became a concert and convention hall, and was the scene of many notable events. In October, 1863, the same year that Lincoln penned the Emancipation Proclamation, the church was bought for the colored Catholics. It was dedicated February 21, 1864. The

sermon was preached by Father Michael O'Connor, who had resigned his See of Pittsburgh to join the Jesuits as a simple priest, and through whose efforts much of the funds for the purchase of the building was collected. The Mass of dedication was sung by Father Peter Miller, pastor of the congregation, who, ever since his ordination as a priest of the Society of Jesus in 1848, had labored for the Negroes of Georgetown and Maryland.

In 1871 an event of great importance to the Negroes in the United States took place. Up to this time Catholic efforts for the evangelization of the Negroes were necessarily individual and weak. This was due to the fewness of Catholics, outside Maryland and Louisiana, and the unimportance of their influence. Besieged by enemies from without and torn asunder by schism from within, the marvel is not that she did not engage in an extensive missionary program, but that the Church in America survived those times at all.

In December, 1871, the first organized effort to win the souls of the colored people after the Civil War came from Mill Hill, England, when Dr. Herbert Vaughan came with the first four Josephites to Baltimore and took over the care of St. Francis Xavier's parish. By command of Pope Pius IX, Father Vaughan, later Cardinal Archbishop of Westminster, selected the United States as the first field of labor for his little missionary society formed only a few years previous. The first four Josephites to come to this country were Fathers Noonan, Gore, Dowling, and Vigneront. In a short time others came, and the work of these missionaries spread into the counties of Maryland. In Baltimore St. Monica's mission was opened in 1873, St. Peter Claver's in 1893, and St. Pius' (then St. Barnabas') in 1907,—all off-shoots of St. Francis'. The mission schools for Negroes which were born from and nourished by old St. Francis Xavier's would make an interesting story by themselves.

If for no other reason than that old St. Francis Xavier's church is the cradle of the Josephite Fathers in America, it would be a shrine of great importance to the Negroes in this country. The first four Josephite Fathers who left their native land to preach Christ to the freedmen might well have had high hopes, but their vision could hardly have embraced the extent of missionary activity which grew from the little seed they planted.

Today the Society of St. Joseph numbers ninety priests who are dedicating themselves to the work of the "Colored Harvest." Their Seminary of St. Joseph is located at the Catholic University, Washington, D. C., and has an enrolment of fifty-six seminarians. Their college and novitiate is at Newburgh, N. Y., and numbers eighty preparatory students and seventeen novices in training. The missionaries of the Society have raised the cross of Christ from the hills of New York State along the Atlantic and the Gulf Coast as far as the border line of Mexico. They are in charge of fifty-six resident churches and twenty-seven attended missions. In their sixty-six schools there are 12,632 children, being taught by 238 Sisters and eighty-one lay teachers.

That their work among the Negroes is not a gamble is

evidenced by the fact that last year they administered the Sacrament of Baptism to 3,212, of which over 1,000 were converts. The average number of converts per Josephite is ten times that of the average for priests throughout the country. Altogether they have 66,000 colored Catholics in their missions—half the number of colored Catholics attending churches for their special care. This indicates that the Josephites do not spare themselves, if it be remembered that they number only about one-third of the priests laboring on the colored missions.

The dedication of a new St. Francis Xavier's church in another section of Baltimore is typical of the method of the Josephite Fathers—they live with their people and go where they go, thus becoming all things to all men. Their spirit might well recall the spirit of St. Peter Claver. The history of the parish of St. Francis Xavier is, I believe, not only unique, but indicative of the Catholicity of the Catholic Church—a simple fact which many American Catholics do not seem to understand. The Church knows no color. Why should Catholics?

In the Shadow of St. Peter's

MARGARET BLUNDELL

WE hurried across the piazza in the fading light, anxious to make one more jubilee visit to St. Peter's. The water from the two great fountains gleamed brightest where it rose clear of the shadow of the mighty colonnades and played against the sky. Usually the piazza is thronged with the children of St. Peter's Fold, coming and going there upon their spiritual business. But this evening it was almost deserted, and the reason was soon apparent: as we approached the threshold of the greatest church in the world, the iron gates of its portico were clashed to; the great bronze doors of the basilica itself were already shut. St. Peter's was closed for the night.

But our "Pilgrim's Handbook" informed us that in such a contingency it sufficed to say the prescribed prayers outside. Hardly, however, had we begun the first "Pater Noster," than we were ordered away by the imperative voice of a custodian. No lingering near those hallowed gates after dark was permitted to anyone for any purpose.

"*Domani, domani*, (tomorrow) you shall come back," added the voice of authority soothingly.

We turned away disconsolate: if only we could find another church open we might at least say our rosary, we agreed. The piazza presented a strangely quiet scene by contrast with the liveliness of its usual appearance. Gone were the crowds of the Faithful, the citizens of Rome and the pilgrims from afar; gone the varied community that ministers to their needs, the drivers with their vehicles, the postcard and souvenir sellers with their wares. The fountains could now make their undying voices heard, rising and falling in sounds that never weary, the voices that have reminded so many generations of men and women, saints and sinners, of the Fountain springing up into everlasting life of which these are the symbols.

We threaded our way down the narrow crowded Borgo

Nuovo which has borne its name—the New Borough—since the days when Saxon Kings brought their Peter's Pence to Rome: to name the sixth century in this spot, however, is to suggest modernity, since here the ground was trampled by the feet of pilgrims in the *first* century after Christ and those feet passed then along age-old roads.

We came to a little square on the left, crowded, as every such open space is in any Italian town on a warm evening, with dwellers in the neighborhood. We noticed the bent figure of an old man detach itself from the throng and pass through the door of a small building surmounted by an insignificant cross.

"That looks like a church," we said, and we followed the bent figure.

The few days of our pilgrimage in Rome had accustomed us to the splendor of her basilicas and churches: to find ourselves in a little crowded chapel was a new experience in the Eternal City. It was lined with marbles as precious as those possessed by its greater neighbors; its picture of the Madonna, too, looked out from amidst hundreds of silver hearts, the gifts of Our Lady's grateful clients; its tiny side chapels possessed their winking lamps. This was a Roman church with the same characteristics as the others but in miniature.

The people who filled it were the people of the Borgo Nuovo. While the rosary was loudly recited a young matron was covertly talking to an old one, as they sat together on a narrow bench in the background. Evidently they were mother and daughter: at home where the children had such long little ears it was probably difficult for the younger one to speak of her troubles. But here in the church where she had been baptized, where she had been married, the church in which she had always unburdened her mind before the altar, or in the confessional, here surely she could seize the opportunity to tell all to her mother. The old men mumbled the "Hail Mary," the little boys shouted it without any particular regard to each other; the priest's voice quietly dominated both, giving the prayer unity. There were a few sturdy toddlers running about: the pavements are so narrow, the traffic so dangerous; until the *bambini* are at least three years old one cannot really let them run in the streets with safety, and there is not much room in the house. But here in their Father's House they can play.

The rosary was followed by a hymn rendered fervently but in voices as nasal and untaught as any to be heard in an Italian village church in the mountains. Then the Blessed Sacrament was exposed; the old men bent their gray heads forward; the young matron knelt in silence now beside her mother; the scampering children were recalled by peremptory whispers and stood still, gazing happily at the familiar altar. The little congregation recollected itself, banished its distractions or, perhaps, rather gathered them together and laid them there where problems are solved and wounds are healed.

After the Benediction the congregation streamed out, briskly chattering, into the silver dusk. Probably these folk never go into St. Peter's, towering so near their street,

except to cry *Viva il Papa* as loudly as the rest on the rare occasions when His Holiness makes a public appearance, or on the feast of the Prince of the Apostles when all Rome goes to pay him homage in his own church. That great basilica of his is for all comers, for all nations, for the universal church. But this little church of their own quarter is theirs—their own, where their Lord abides in His goodness to hear *them*.

It is old, too, older than the Borgo Nuovo itself, for in common with so many of the greater churches of the city, it owes its foundation to St. Helena herself, and it, too, has its own legend connected with the Saint. For

it is said that among the treasures she brought from the Holy Land to be preserved in the church of St. Peter, were two stones upon one of which Isaac was bound when about to be sacrificed by Abraham, while the Child Jesus Himself was placed upon the other when He was presented in the Temple. But when the horses drawing this precious load refused to pass the spot where the little church of the Piazza Scossa Cavalli now stands, St. Helena very naturally and properly concluded that the sanctified stones were meant to stay there. Wherefore she built a little church within the shadow of St. Peter's to contain them, and named it the Church of St. James.

The World Is Recovering

GERHARD HIRSCHFELD

A YEAR ago or so, the eyes of the world were looking toward the United States and Washington. Today, as we enter a new year, the world still looks in our direction, but with a different expression. When Franklin D. Roosevelt took the oath of his high office, the world was waiting for the United States to lead the procession out of disaster and to a new and more permanent economic order. Today, it is different. The world has gone one better on the United States. Where Uncle Sam is still grappling with many problems that have to be solved before there is clear sailing on a calm sea, the leading nations of the world (with the exception of France, we should cautiously add) can show a balance sheet for 1933 that has the characteristics of real recovery.

Perhaps, where there is so much emphasis laid upon the progress of recovery in this country, where the press, Congress, and public opinion are almost completely submerged, what with gold, prices, employment, and the many emergency decrees, perhaps this is a good time to lift our interest a bit above and beyond the borders of the Atlantic and the Pacific to see what is going on in other countries. We have been told that American recovery must precede world recovery. The bare facts are that world recovery has taken the bull (of depression) by the horns and tamed it quite convincingly.

This is, I take it, a blow to all those who kept busy all these years pointing out that the world of 1933 and the years to follow is so tightly bound together that try as it might, it cannot afford to struggle loose from its chains. International cooperation, political consideration, hands-across-the-seas, and a variety of slogans, seemed a "sine qua non" of recovery. But lo and behold, of cooperation there is no trace I can detect; much less of consideration or well-meaning friendship. The only deduction that may be made from the following survey, in my opinion, is the fact that neither did the world wait for America to pull her out of the hole (as had been written and predicted in many a foreign paper, book and speech) nor did the much-touted international principles of a New Era so far materialize. It may happen, of course, in 1934 or 1937, certainly it has not happened as yet.

But let me try to illustrate the point by concrete examples:

Great Britain: The Chancellor of the Exchequer (and he is very careful with words) says that the corner at last has been turned. Unemployment has declined since the beginning of 1933 by 800,000 persons. Iron and steel industries have expanded considerably. Retail trade toward the end of the year showed the largest sales in 1933. Security values have risen nearly £500,000,000. New financing was £20,000,000 above 1932, and £45,000,000 above 1931. There has been an extraordinary building boom. Automobile registrations are the highest ever recorded. There is renewed confidence and activity throughout the country, especially among bankers (which, in the case of Britain, is important); almost any new issue is enthusiastically received. Foreign trade is picking up, exports are increasing, imports declining, with the result that for the past year the import surplus has been cut by £35,000,000. The government's usual year-end deficit was only £95,000,000 against £160,000,000 a year ago.

This improvement has little, if anything, to do with international changes. In fact, it has been accomplished in spite of the gold-buying and dollar-depreciating policy of Washington which did not do sterling much good; in spite of the collapse of the World Economic Conference held at London during the summer; in spite of the breakdown of disarmament, and other negotiations with the Central Powers. In short, Britain owes a debt of gratitude to no one but herself. She has tightened her economic grip on the Dominions; she has reorganized her economic machinery, re-shaped the unemployment plan, re-modeled transportation, building, shipping industries. She has concluded treaties with Scandinavia and Soviet Russia, has maintained her disinterested friendship with France and Italy, and has neutralized her relations with Germany and the dangerous Hitler. She has done so and waited for nobody because she wanted a free hand at home. When she got it, she knew how to use it.

France: Here comes our one famous exception. The old year has not been kind to France; largely because she has not been able to break with old principles. She has

not been able to bring herself to changing the fifteen-year old status quo with Germany. Versailles, to her, is still the golden mirror where France looks beautiful. For a full year her parliamentarians did not see their way clear to do something about the budget. She carried a six-billion-franc deficit around with her like a bag of scrap iron. It took a super-politician, M. Chautemps, to cut the rich melon of civil-service salaries, and bring it down to decent proportions. She stuck to gold, even if the whole world should tumble. This influenced price movements. It made it impossible for French manufacturers to keep up with the rapid downward movement of world prices. It kept prices up which went from 100 in 1913 to 450 in 1933, whereas imported goods, for instance, rose from 100 in 1913 to 270 only in the past year. Retail prices jumped even to 525. High prices kept the tourists away in droves. In 1930, 1,800,000 travellers crossed the French border; the following year, there came only 1,500,000, and in 1932 not more than a million. Last year the total was considerably below that figure.

Naturally, the results were that in three years the French international balance of payments revealed an excess of debits amounting to nearly 15,000,000,000 francs which is decidedly more than the country can carry in normal times, much less when at the same time industry and agriculture find themselves in the grip of a severe depression. The latter even extends to births, of which there was an increase of only 27,000 against 43,000 the year before. Savings, so popular in France, dropped; there were deposits of Frs. 7,800,000,000 and withdrawals of more than Frs. 8,000,000,000. Railroad receipts fell off 6.5 per cent. The number of unemployed is estimated at 1,700,000. Foreign trade has been a real disappointment. For the first eleven months, imports totaled Frs. 26,000,000,000 and exports 16,000,000,000, one billion francs less than in 1932. Government revenue has been month after month below estimates. At the end of November only fifty-five per cent of the total (expected) income tax had been collected. The sales tax missed the estimates by over 300,000,000 francs. If there can be any consolation for the French, it is the knowledge that they have stuck to their old and traditional principles; possibly, this is their reward.

Germany: The new regime has left its impression on the economic situation of the country. In 1933, net production gained over two billion Reichsmark. Unemployment declined by some 2,300,000 workers. Labor income has lately increased which, incidentally, is the first gain ever since the depression started. Security averages have risen more than ten points. The steel industry is expanding. Government revenues are RM40,000,000 over the previous year. Foreign indebtedness, a very important (as well as substantial) item in the German economy, has fallen from RM32,000,000,000 at the end of 1930 to RM19,000,000,000 at present. This has been achieved through voluntary (and involuntary) repayments, through non-renewal of acceptance credits, through amortization as well as repurchase of bonds and, finally, through the reduction of foreign blocked-mark balance via supple-

mentary exports, not to speak of the benefits derived from foreign currency depreciation.

Foreign trade may well be a matter of pride to the Germans. In spite of boycotts, the relatively high value of the gold mark and the growing competition of British and particularly American exports, there have been some remarkable results. While in November the export surplus totaled but RM43,000,000 in previous months, like September and October, it reached more than RM95,000,000, or enough to cover Germany's entire war-debt service for the month. May this suffice to show that the country is well on the way to better times. May it also be said that neither reconciliation with France nor the willingness to disarm, nor any other international gestures of the co-operative sort, played any part in whatever recovery there is. Germany relied on herself. And so far, she has fared not badly.

Japan: This is perhaps the busiest country in the world, not excepting the United States. Exports totaled 1,815,000,000 yen, which is a gain of not less than thirty-two per cent over 1932. No other country can equal this record, I believe. The semi-permanent war in which Japan is involved, has, of course, something to do with the revival. There are boom times for the munitions industries. The depreciated currency and low wages, which means low cost of production, have furthered exports. There is no unemployment to speak of. While agriculture does not match the industrial progress, the farmer's condition is improved, nevertheless. Net earnings of Japanese stock companies in percentage of paid-up capital range from ten to twenty (per cent).

Space, unfortunately, is too short to carry the story into Soviet Russia and Italy (whose achievements are well enough known, anyway), into the Philippines and Bulgaria, Poland and Czechoslovakia, Australia and Turkey and Canada and Switzerland. Of all these countries, this is true: that they have not waited for any leadership, that they have not (which is regrettable) turned to any new ideas or principles of a broader nature, but that they have taken their fate into their own hands. And with distinct success. With the sole exception of the Philippine Islands, whose unfavorable trade balance of 30,000,000 pesos has been more than balanced by a favorable balance with the United States of 90,000,000 pesos (leaving a net gain of 60,000,000 pesos) I cannot find any connection between the recovery pretty nearly throughout the world on one side and the United States with its so-called world leadership on the other end.

This truism may well be remembered. It is fine and good that this country is finding its way out of the depression of the last four years. But it will surely be of advantage to know and to remember that in the meantime the rest of the world is marching on, engaged in useful and in profitable work. They are doing so with the open admission that the shirt is closer to them than their neighbor. From this frank declaration one may deduce without being a pessimist that when we have prosperity again, we will also have full-flavored nationalism and selfishness throughout the world.

The Dust of El Libertador

E. FRANCIS McDEVITT

IT may not be on the first day, or the second, or the third, that you will visit the Cathedral in Buenos Aires. The bustle and confusion attendant upon disembarkation; the extraordinarily preoccupying job of finding—and asking—your way about the acutely squared metropolis with its seine-like arteries; the adjustment of your North American rococo tastes to the simpler, if vaguely similar, atmosphere of Argentina's Capital; and finally your participation in the supreme, transcendent act of signally worshipping your King amid the splendor of the Eucharistic Congress—all these will do much to confine your activities for several days after your arrival in "B.A." to the route traced between your hotel and the scene of the Congress.

It is barely possible—though hardly probable in a Catholic country immersed in the fervor of a climactic religious event—that no one will suggest the Cathedral when you do begin your diurnal examination of the "Paris of South America." But soon you are to discover that if your mind is uninformed and undirected, your steps are irresistibly oriented by some intangible, insistent force to the Plaza Mayo. A strange magnetism radiates from the square, flanked on all sides by the Capital's most important public buildings. Perhaps the answer lies in the charm, visible and implied, of the great Government House, the residence of the President, that faces the plaza on the east. Even the visitor is inevitably drawn to the home of Argentina's Chief Executive by an attraction that seems explainable only by supposing that it is the overflow of the power vested in that exalted functionary which encrusts and consumes the interest of transient as well as native.

But I can predict that you will not have passed into the plaza very far before you turn away from La Casa Rosada, fastidious in its tunic of trees and its pink complexion, and feel led by definite tugs at your feet and heartstrings to the stolid, squat Cathedral on the north.

You are a Catholic. Thus the piquancy of the Executive Mansion soon yields to the redoubtable but quiet virility of the Cathedral across the square. You turn sharply toward the Avenida and in a moment are ascending the few low steps, making your way to the massive doors of the church through the Doric-columned portico. Within, you genuflect, and as you rise, looking about you with a searching glance, it is quite possible that someone will touch you on the arm.

"I know you wish to see the tomb," the person may say to you.

You reply how nice that would be and follow the direction of his pointing finger to a side chapel. In a moment, amid the echoes of your own footsteps, you stop within the crypt of *El Libertador*. In the dim light you cast your eyes slowly across the smooth, white surface of the tomb and enjoy the sharp pleasure of realizing that you

are in another Pantheon, the Pantheon of a single hero.

But, those of you who have read history will reflect, the ashes of San Martin are material alone sufficient to justify the erection of the most glorious Pantheon. No, he is not *the* Liberator of your North American school books, not the Bolivar whose name and deeds constitute for North Americans the epitome of South American achievement and glory. No, within the sarcophagus in the Cathedral before which you are standing lies the dust of one who gained the accolade of Liberator from the peoples of South America's lower and western lands, from the peoples who knew him so well and comprehended so clearly his consummate service to an oppressed continent.

Perhaps this pilgrimage may seem to have little interest for those of you who have stared through the grating that protects from the vandal and the idolator the resting place of the Father of His Country at Mt. Vernon. But, as North Americans, you must be struck by the congruity of your visit to the tomb of General José de San Martin. He, too, was a Washington, the Washington of Argentina, Chile, and Peru; he, too, was a man who struck off the fettering bonds of a distant mother country and, riding at the crest of a revolutionary wave, swept the soldiers of that mother country from the face of the new colonial lands in the south and west. In similarity of achievement, in integrity of character, in intrepidity of heart, and in stability of soul, San Martin comes down to us worthy of the homage of all North Americans who keep in undying memory the deeds of their own Washington. The striking affinity of Valley Forge and the March of the Andes is no mere caprice of time or nature, but the index to a unity of action, of spirit and of purpose, which history may ignore, but can never erase.

The young officer, who had loyally served his King of Spain abroad, returns to Argentina, his native land, and offers her his heart and soul in her desperate struggle for liberty; he next appears aiding the reversed Belgrano, in the center of victorious skirmishes, the shadows of which reach far into the future, widening as they go to become the nearly supernal end of great human efforts. And then the seemingly quiet days as Governor-intendant of Cuyo Province, in the course of which tenure is plotted the bold scheme for the conquest of the West from the Royalists; next he is vaulting the heights of the Andes in the heroic and epochal trek across the glowering barrier. There is no stopping, no resting now, and quickly Chacabuco and Maipu are left behind until finally the triumphant march into Lima becomes a sweet dream, sweetly, ecstatically fulfilled.

What a faultless gesture of a patriotic-religious people—a gesture possible only to such a race and heritage—that Argentines should pray to their God in the Pantheon of him who led them to freedom under God! How won-

derful is that pilgrimage to the parish church of Buenos Aires and it should also be an act of devotion to one who will always be a symbol of human liberty and of authority vested in the people!

But it is not because we are standing in a Cathedral that we drift into thinking of General San Martin in spiritual terms. That does not explain why, a few paces from the sanctuary, we consider this Liberator, a man of action and of heroic physical deeds, as we would the equally sterling heroes of the cell, the monastery, and the mission. But it is because this man who wielded a conquering sword was more ascetic than sternly military, more religiously devout than grimly relentless, more faithful to principle than avaricious for power and fame, more profound in spiritual understanding than brilliant in strategy. His was an active asceticism, the sort that fused, by sequential expression, the calmer guiding dictates of the spirit with the more flamboyant achievements of the hands. San Martin's spirit of renunciation and self-discipline and his unwavering dedication of mind and heart and work to ideals would have brought him somehow closer and closer to the Church had he never been a hero and yet brought his head to rest against the bosom of a church because he was a hero.

San Martin's religious devotion was an inevitable, logical state for him, and as such devoid of vague sentimentalism as his military genius and powers of leadership were measured and practical. Nor were these two sets of qualities things apart. He had made them phases rather than distinctive parts of his being, the physical being motivated by the spiritual, the acts of his dramatic career being merely the fruition of a less visible internal driving force.

The ascetic simplicity of San Martin's religious logic and devotion cannot be better exemplified than in an historic expression of devotion to Our Lady of Cuyo, whom he loved constantly and fervently from the days of his youth. It was in Cuyo that the General planned his arduous march across the backbone of South America, which, in turn, was to shatter the backbone of the Royalist cause on the west coast. Earlier checked by the Viceroy of Peru, San Martin retired to Cuyo, out of which was carved the present Provinces of San Luis, San Juan, and Mendoza. Leisurely but steadily he outlined his final offensive, a seemingly desperate, daring project, but one with all the probability of success to him whose vision, whose habit of plumbing the depths of men and things and time enabled him to win the Andean campaign when once his plans were completed.

Before crossing the Andes, the General delivered one further order, an instruction that was part and parcel of his carefully deliberated schedule. He directed that the statue of Our Lady of Cuyo be brought from the church and placed in a conspicuous spot where all might venerate the Mother of God. The troops then filed in review before the sacred image, which is still in a church at Mendoza, and saluted Our Lady while the General proclaimed her the patron of the campaign. What followed fills many pages of glorious history. The Spaniards fled

before the onslaught of the colonial army in Chile after the Battle of Chacabuco on February 12, 1817, and that of Maipu on April 5, 1818. From the scene of his victories the Liberator sent his military baton to the Franciscans who were in charge of the Marian shrine at Cuyo, as a token of the aid rendered in the triumphs by his Lady of Cuyo, his patroness, and greatest General.

But it is the letter that accompanied the dispatch of the baton which is more pertinent to our present meditation upon San Martin than the pious act itself, since the message remains as a verbal structure of tempered logic couched in sentences of climactic intellectual intensity, the architecture of which any of the Schoolmen might justly have boasted.

The remarkable protection granted the Army of the Andes by its Patron and General, Our Lady of Cuyo [the note read] cannot fail to be observed. I am obliged as a Christian to acknowledge the favor and to present Our Lady who is venerated in your Reverence's church my staff of command which I hereby send: for it belongs to her and may it be a testimony of her protection to our Army.

It was hinted before that the splendor of the aura encircling the worthy head of Simon Bolivar and inscribed with the legend, "The Liberator," has been a misfortune for the memory of San Martin in North America. The article in that title has, more than anything else, left the impression in North America that the whole continent of South America owed its independence to Bolivar. When thought has been given to José de San Martin at all, it is to regard him as a henchman, a lieutenant, as you like, in the struggle for liberty. If your pilgrimage to San Martin's tomb in the Cathedral of Buenos Aires should serve to reveal to you all the cubits of General San Martin's stature, then that pilgrimage will have been another victory for truth and justice.

But it was San Martin's consummate, virile spirit of renunciation, the renunciation of material concerns for higher things, that helped to rear for generations to come the eminence upon which Bolivar stands today. Had not San Martin yielded, simply and without regret, the helm of the continental-wide revolution to Simon Bolivar for the final leg of the voyage into port, history may have been forced to draw a somewhat different estimate of the two men.

Arriving in Lima from the south, equally victorious, equally patriotic, equally flushed with success, San Martin met Bolivar, who had swept down from the north. Whether either or both of them had foreseen this juncture, or had considered it as an object of their military schemes, is nothing more than pabulum for academic speculation. The important fact to us is that, without hesitation, or cavil, or emolument, San Martin at Guayaquil left the destiny of the independence movement, together with its laurels, to the Liberator in the North.

It is true that San Martin recognized in Bolivar the greater statesman and civil leader, the greater master of the political art, for San Martin had never pretended to be more than a good soldier. But, in permitting this acknowledgment of Bolivar's superior faculties for guiding the independence bark through the straits of political

reconstruction and the whirlpools of post-revolution difficulties, San Martin displayed his perfectly controlled logic and courage. Let no man say that spiritual strength was not the dominant factor in San Martin's retirement from the revolution in favor of Bolivar; his was the strength of many angels, because, after all, the General was human and a military leader to whom prestige and power might have tasted as sweet as to any other man.

You have returned to the Cathedral and as you look again upon the tall sarcophagus you realize that you have mentally been traveling in stirring times and, in your swift passage, have been evaluating great men and things, thinking great thoughts, and, in the case of San Martin, great spiritual thoughts.

There is little doubt that the Eucharistic Congress will equip its participants for a greater capacity for encompassing sublime ideas. It will have attained an important corollary purpose if it enables its visitors to grasp and contain the full significance of José de San Martin to American posterity.

Sociology

The Snake of Progress

J. V. CUNNINGHAM

POPULAR ideas are contained in slogans which express the particular implications of the moment. Today, all the irresponsible hopefulness of the human race is concentrated in the idea of progress. A political party is continued in power, for example, because it is identified with prosperity—that is, the progress of material comfort. And public leaders, as Edmund Wilson points out of Walter Lippmann and Charles A. Beard in the *New Republic*, encourage rather than oppose the idea.

Some sort of "economic planning" for the next few years seems inevitable. If any plan is to succeed, I believe the theoretical counterpart of its practical proposals is a criticism of the popular ideas by which men act, for their ideas more speedily than their institutions bring on catastrophe. Without constant vigilance, no one escapes the assumptions of his time. Whoever does not agree, disagrees. In either case the assumption informs his act. Before planning, then, it were wise to interview the workmen as well as survey the site or estimate materials.

The idea of progress assumes that the race is naturally evolving toward better things, and that, because of this fact, we are living in a new era to which the classical wisdom of mankind is inapplicable. However the terms may be defined by different men, the tendency is common. Bond salesmen based their patter upon it, stating that stock values naturally increase because "progress is upward," and, when the experience of the past was urged against them, they spoke of the "new economic dispensation." Otis & Co., for one, used these arguments, if they may be termed such, over the counter in pushing Continental Shares.

Fluctuations are admitted because men are human, but the statistical norm increases because progress is divine.

The proof is usually offered by demonstration. There are more automobiles today than twenty years ago, and thus progress is upward. Or, if one is contrary and has a fondness for buggies, there are fewer buggies today than twenty years ago, and thus progress is downward—"the times ain't what they used to be." Progress is optimism canonized, and retrogression is progress for a disappointed optimist. The learned professors have excellent and logarithmic reasons for economic changes, and I dare say they are right. But, in practical life, a "bull" market means only the excessive hopefulness of a belief in progress, 1929, and a "bear" market means the excessive despair of a belief in retrogression, 1933. In both cases there is an attempt to predict by hypothesis the unpredictable actions of men. Stability is impossible until both hypotheses are discarded, and, knowing the world will never be much better or worse, we learn to make the best of what is.

Darwinian evolution, of course, confirmed the myth for the popular mind. From the principles of natural selection it was concluded that, since the fit survive and only the fit, then the fit become fitter and fitter. This artificial hopefulness operates in daily life for the maintaining of things as they are—not from the classical attitude which regards change with suspicion since, as Kenneth Burke puts it, "while there is life, things are hopeless," but rather from a trust that affairs will evolve toward better things through their own nature, and that any hurrying by man is impious. Mr. Hoover, thus, had faith that business would work itself out. Through the simple passage of time and inexorable workings of heredity, the race refines itself and becomes by natural process better and better, fitter and fitter, every day in every way. To the believer in this dogma it is idle to say that the fit are more likely to fall in battle, as we remember of Gaudier-Brzeska and T. E. Hulme, and that the strong kill the strong, leaving the more cautious weak as their survivors. The caprice of fortune hardly acknowledges natural law.

The prophecy that we are living in a new era, wholly different in kind from any preceding time, has become implicit in our lives. Consider how surprised we are to discover that the "Greeks were like us." The historical parallels of "A Connecticut Yankee," or "The Road to Rome," are successful popular humor because we know, in reality, that the Greeks weren't a bit like us. They had neither buggies nor automobiles.

In our "new economic dispensation," then, the old verities, such as the proposition that there are one hundred cents to the dollar, no longer hold. For the practical application of progress in the life of the bookkeeper who lives down everyone's street is this: he can afford to spend \$110 a month on a \$100 salary since he expects a \$5 raise. The pity is that Mr. Beard and Mr. Lippmann, for example, as well as Mr. Mitchell and Mr. Hoover, encouraged these false assumptions. If the bookkeeper has now lost hope of an immediate raise, nevertheless he is waiting, with all America, for a technological invention (that *deus ex machina*), "television perhaps," which,

as the radio and automobile once did, will put the world back in step with progress. The Beards write approvingly of the period just past in their "Rise of American Civilization":

The most common note of assurance was belief in unlimited progress—the continuous fulfillment of the historic idea which had slowly risen through the eighteenth and nineteenth centuries to a position of commanding authority. Concretely it meant . . . a faith in the efficacy of that new and mysterious invention of the modern mind, the invention of invention, moving from one technological triumph to another . . . effecting an ever wider distribution of the blessings of civilization. . . .

From Christianity's cautious acceptance of a miracle or two, we have come to believe in an unlimited succession of technological miracles whose purpose is to contravene common sense, so that quantities may increase without diminishing other quantities. Thus, when the wealthy become more wealthy, we know that this localized prosperity, by some miracle, adds to rather than subtracts from the wealth of the poor.

If we are skeptical of the Beards' "blessings of civilization," we are more skeptical of such terms as "unlimited progress" and "wider distribution" which involve the second leading proposition of the idea of progress, which is that value is measurable by quantities. Each movie is "bigger and better," and *better* is identified with *bigger*. Under this assumption the City of Los Angeles feverishly moves to incorporate every village of

southern California, knowing that by becoming bigger it manifestly becomes better. Nor is it sensible to hold with the girls' finishing school or the exclusive "shoppe" that the smaller is better, for this is a false alternative, as depression is the false alternative to prosperity.

Progress is concerned, then, not with individuals but with aggregates, that is, with measurable quantities of individuals, although these aggregates are unreal abstractions. Value refers to the individual life which can neither be added to nor subtracted from. Its measure is the intensity, the degree of being or awareness of that life. Intensity is commonly the contrary of violence; a quiet walk to the corner for a cigar may be a more intense experience than a revolution, for the more violent action is often accompanied by a cessation of consciousness, a lack of awareness.

Any economic plan which interprets phenomena in terms of aggregates, such as the "humanity" of Whittmanian vision, rather than in terms of individuals, is based on unsound assumptions, and will lead only to another merry-go-round progression of hope and despair. A plan should have no goal in view, but should establish the outlines of action so that habitual action is possible, and men may be rascals or upright citizens as they choose without imperiling the rest of society. As Sancho Panza says: "Every man is as God made him, and sometimes worse."

Education

Public Funds for Catholic Schools

BERNARD J. KOHLBRENNER, A.M.

MUCH interest has been aroused recently over several attempts to secure some financial aid from municipalities or States for Catholic schools. Although as a whole the Catholic schools have weathered the depression very well, all schools are undoubtedly weakened financially, and, in some cases, it has become necessary to close some of our parish institutions. The more or less dormant desire to secure some degree of "justice" in the support of education has been fanned into activity by the contemporary stringent economic conditions. Attention in these matters has been centered on the attempt in the Ohio State Legislature to enact legislation looking toward the relief of private as well as public schools. This, however, is only one of similar attempts, but more commonly the effort is to secure local rather than State aid.

The tone of news dispatches and editorials in many Catholic publications in reference to these endeavors would lead one to conclude that there can be only one point of view held by Catholics. It is uncritically assumed all too frequently that all Catholics interested in the welfare of their own schools must actively and indiscriminately support every such measure. We are told that it is a matter of "simple justice," "fairness," or "equality."

It would appear that in this, as in many issues, en-

thusiasm may lead us to ignore many relevant aspects. It is open to question whether the public support of Catholic schools would be an unmixed blessing. There is a limited amount of precedent for the present endeavors, which it might not be unprofitable to examine, to see what measure of success was attained under these arrangements.

Of the various attempts that have been made to operate Catholic schools on a semi-public basis, three occasioned the greatest publicity and won the largest measure of success. These were in Lowell, Mass., from 1831 to 1852; Poughkeepsie, N. Y., from 1873 to 1899; and in Faribault and other places in Minnesota, beginning in 1891 and lasting for various periods of time.

In the Lowell plan, the stipulations were that the Catholic schools would receive a certain annual amount from the town funds; the teachers were to be examined and appointed by the town committee; the textbooks to be prescribed and supervision exercised by the same authorities. The Catholics specified that the teachers be Catholics, and that no textbooks be used that were not acceptable to them. Curiously enough, nothing was said about religious instruction, but it is said that this was given at first during the regular school periods.

Substantially the same arrangements were in effect

in the Poughkeepsie and Faribault plans. Religious teaching was to be done, however, outside the regular school hours; the teachers to be selected and paid by the town authorities; and the Catholic school buildings to be rented by the town. In Lowell, the teachers were laymen and laywomen, and the real cause of the breakdown of the experiment was the introduction of Sisters of Notre Dame. The latter could not, constitutionally, be accepted as public-school teachers. In Poughkeepsie and Faribault, the teachers were, in some instances, Sisters. The end of the Poughkeepsie arrangement was due to the wearing of the Religious habit by the Sisters, and the permanent renting of the school buildings by the local authorities. The Faribault plan lost out largely because of popular disapproval.

It must be admitted that the one merit of these schemes was the financial relief that followed. That was a very real advantage, especially in the earlier days, just as it would be now, and in those districts where it would be difficult to open parish schools. For this reason, these plans had the approval of eminent prelates, especially Archbishops Hughes and Ireland.

But, on the other hand, it is clear that there were disadvantages in these plans, and they met with much spirited opposition. In the case of Lowell, despite the intention of having Catholics as teachers, in time those who were non-Catholics outnumbered the Catholics. In both the other arrangements, religious instruction was outside the regular school program. It would appear that such an arrangement involves a radical modification of our conception of the Catholic school. The teaching of religious doctrine and practice as the very soul of the school, is the ideal for which Catholic educators in this country are striving. In the concept of a Catholic school, religion is not merely an ornamental but the essential element.

Would the present projects for the financial aid of Catholic schools involve such disadvantages as appeared in the past? That question cannot be answered generally. Certain guarantees might be made to prevent the recurrence of the undesirable features of the older plans. But common sense, as well as experience, indicates that financial support almost invariably leads to inspection, supervision, and a too close control of schools by the body which gives the support. Moreover, it is clear that such previous arrangements as have been referred to above were compromises. This they were frankly conceded to be by both Archbishop Hughes and Archbishop Ireland when they were endeavoring to see their ideas effected. The "toleration" of the Faribault scheme, conceded by the Congregation of the Propaganda, was secured only because of unusual circumstances. The general plan to be followed was that of the Third Plenary Council of Baltimore, under which every parish was to maintain its own school. These compromise plans led then, as they would undoubtedly lead now, to much dissatisfaction, for by its very nature a compromise plan is a poor substitute for fixed principles. It offers temporary relief, but it may contain much positive potential danger.

The growing tendency of Catholic education to cease

playing the sedulous ape, and to look to itself for standards and goals, is a movement that should be actively supported. Certain pessimistic critics, not without some basis in fact, tell us that we have not yet achieved a system of Catholic schools that are truly Catholic. The effort to achieve such a system, however, is well under way, and the loss would be serious if it became compromised in entangling alliances for the purpose of financial aid from public funds.

With Scrip and Staff

THE sight of a large field, apparently an athletic field, swarming with thousands of men and boys at the early hour of eight on a Saturday morning is something naturally to arrest the attention; particularly when it is but a few blocks from the Capitol in Washington. The crowd was in movement, at first sight in confusion, then seen as moving towards a common goal. Negroes and whites jostled one another in some common purpose. Inquiry found the answer to my question: "They are paying them off for work under the CWA."

Grimmer and more determined grew the faces as they approached the booth on which all the movement converged. Out they marched, grinning, laughing, chatting, and disappeared rapidly down the chilly streets.

Somehow it was a satisfying spectacle. Of course the CWA is only the CWA. It is but a stop-gap, a camouflaged dole, or whatever you choose to call it. But with all that, men were being treated as men; and not as "cases." They had kept their self-respect, and they showed it. The workman was honored for his work; and thus he stood, by that token, in decent relationship with society.

THE latest steamer has just brought back from Russia Mr. Harpo Marx. He had some difficulty in persuading the authorities of that country that he was a rational human being, when they saw his harp, his array of red wigs, his hundreds of knives, and other paraphernalia, at the frontier. However, their inhibitions were overcome, and Harpo went to Moscow, cheered himself, according to his account, with vodka and boundless caviar, and conquered.

He was delighted with Russia (Moscow). He had no interest in Marxianism, the caviar and the vodka being amply satisfying. Harpoism was sufficient for the day. But he did like the theater. He was particularly impressed by the thoroughness of their rehearsals. The Russian troupes, he says, sometimes rehearse a piece nine months before appearing in public. Nothing is too painstaking. As notably worthy of his discriminating praise, Harpo singled out the stirring and highly inspiring drama that he had witnessed with enthusiasm: the "anti-religious play," says the account of his arrival, entitled "The Fourteenth Division Goes to Heaven." The great feature of this play, says Harpo, is the debate which the soldiers con-

duct in Heaven with the Holy Trinity. Why worry? "Little Harpo play on your harp!" Moscow is generous. Actors and ballet dancers are paid better there than Government officials, according to Mr. Marx. Good old Moscow tradition! The ballet dancers always did count for more with the foreign diplomats than the poor devils who are concerned with feeding a hundred-million peasantry. American comedians return happy; and Soviet comedians will follow them to be feted in this land of post-Repeal. At all costs, Russia must be "sold." And as for the silent millions back there—what do *they* know of harps or caviar?

According to William Zukerman, in *Opinion*, which is a journal of Jewish life and letters, for December 1933, Russia is a paradise for the Jews.

Never has the world witnessed such a spectacular change of front on the part of a great State toward Jews. All discriminations and persecutions have been abolished. Jews have been granted rights which they have not been accorded even in the most advanced countries. In old Russia a Jew was forbidden to tread the soil of Moscow; now that city has a Jewish population of nearly 300,000. Leningrad . . . over 200,000 Jews. . . . Railways and key industries, where not a single Jew could be found before the War, now count over 700,000 Jewish men and women. The State which previously did not employ any Jews at all now employs in White Russia 61% Jewish officials; in Ukraine 18.6%; in Great Russia 8.9%. (The percentage of the Jewish population in Russia is less than 2%.) Of the thirteen Commissars administering (*sic*) Russia, three are Jews. A Jew is the commander in chief of the Ukrainian Army; a Jew is the President of the State Bank; Jews occupy almost all important ambassadorial positions of the Soviet Union. The Universities, professions, the Judiciary and Administration, all strictly limited under the Czars, have now a greater percentage of Jews than of any other nationality. Anti-Semitism has been declared a State offense and is punished as a counter-revolution.

Hence, concludes Mr. Zukerman, Jews should revise their sentiments as to Russia.

TURNING, however to Germany, where, says Mr. Zukerman, the "darkest social force of our time" is holding sway, he informs us that in that country there was a time "when Jews still occupied their positions of power and influence in the arts, professions, and commerce *such as they had never before held anywhere in the world*" (*italics mine*).

Yet this statement is contradicted in the same issue of *Opinion* by Robert Dell, who gives Von Papen the lie for having told the Italian paper, the *Mattino*, that Germany was "practically under the control of the Jews." Says Mr. Dell:

In reality, apart from banking, it was only in the professions, in science, in literature, and in art, including the dramatic art, that the proportion of Jews, especially Jews in prominent positions, was much larger than in the whole population. That is to say, Jews predominated only in the intellectual and artistic pursuits in which only intelligence and capacity count. . . . German anti-Semitism is due to jealousy of superior talents and intelligence.

Yet are these statements so entirely contradictory? It might seem that the control of literature, science, the professions, and dramatic art is no mean accomplishment. In our modern civilization, with its stress on advertising, these occupations are the avenue to social control.

DURING the seven weeks, from July 23 to September 9 of last year, 2,190,121 persons, of every nationality, according to the official count, visited the exposition of the Holy Coat of the Saviour in the German city of Trier. The average number of visitors per day for the seven weeks was 44,700; for the last week, 72,366. They came, said the Most Reverend Dr. Bornewasser, Bishop of Trier, to testify to their faith in Jesus Christ. They came, we may add, to honor the Divine Workman; whose humble working garment has hung the centuries long upon the walls of the Trier Cathedral. To my Jewish friends—be they comedians or statesmen, or but plain people—I would say: "Your guarantee for safety, in this world of social passions, is not in the theaters and the caviar of Moscow, however good they seem, but in the shadow of that Holy Coat, the garb of a Jew who protects all mankind, because He raised mankind to the Divinity."

THE PILGRIM.

Literature

What Do They Wish to Read?

JOHN LAFARGE, S.J.

NEW YEAR'S DAY or thereabouts, is the natural time for glancing over old letters. Weeding out what the year has brought you, you can enjoy crunching into the waste basket the epistles that appeared so important in May but are so ephemeral in December. Unless, that is to say, you are a victim of the queasy "it-may-come-in-hand" feeling. In that case, your only hope would be to apply for a cage and join the squirrels in the Zoo.

Time, too, for exploring family attics, even if nothing new be found. My sister and I perennially read over a printed invitation extended by Charles Stoughton to his friends of mid-century New York, which announces that with "delicate liveliness of feeling" they are bidden to attend a modest literary and social function. Somehow that "delicate liveliness" has survived the years; and you again feel honored in perusing the still glossy sheet.

Some rummaging, this Christmas, brought to light a letter to a good soul whose name recalls many memories of struggling writers and artists: Mrs. Henry L. Higginson, of Boston. It was written in a flowing backhand with now faded ink.

Concord, Oct. 18th [1868?]

My Dear Mrs. Higginson,

I certainly *will* "write you a few lines" to express my thanks for the friendly letter with which you and Col. Higginson lately honored me, and to tell you how encouraging such expressions of interest are from persons whose commendation is of such value.

I am glad my "Little Women" please[d] you, for the book was very hastily written to order and I had many doubts about the success of my first attempt at a girls' book. The characters were drawn from life, which gives them whatever merit they possess; for I find it impossible to *invent* anything half so true or touching as the simple facts with which every day life supplies me.

I should very gladly write this sort of story altogether, but unfortunately, it doesn't pay as well as rubbish, a mercenary consideration which has weight with persons who write not from the inspiration of genius but of necessity.

Your husband gave me the praise which I value most highly when he said the little story was "good; and American." Please give him my hearty thanks for the compliment; also for the many helpful and encouraging words which his busy and gifted pen finds time to write so kindly to the young beginners who sit on the lowest seats in the great school where he is one of the best and friendliest of teachers.

Should I ever come in Newport I shall try to present to you the bashful, but grateful individual who is

Very truly yours

L. M. Alcott

[P.S.]

Your husband asks if American children say "no end." They are learning it from English books and college slang. Laurie, who says it, was [had?] lived abroad.

Like "Amy" I am often troubled by my parts of speech, especially *whiches* and *thats*, for they never *will* get into their proper places.

Louisa Alcott's success, so far surpassing her own or anyone else's expectations, brings to my mind a question as to how far we know what people actually wish to read. The sale of books is naturally taken as a clue. But are there other means of inquiry?

Recently the Patriotic League of French Women—a Catholic organization—issued such an inquiry to its members, who numbered, in 1932, some 1,690,000 women, of whom 190,000 were girls. They received 20,144 replies, of which 10,001 were from adults, 10,143 from the girls (showing that the girls took eight times as much interest in answering as the older folk). They were asked about their preferences in the matter of reading. They were not to answer what they *thought* people should read; but what they *did* read, and actually enjoyed. They were no aristocrats or highbrows; but largely women of the plain people: it was a cross section of Catholic France. The story is told by Alphonse Parvillez in the *Paris Etudes* for December 2, 1933.

The results make one think; (or at least they made me think, since I am given to wondering what people really do read, after observing a male adult specimen, apparently, of the genus *Homo sapiens* spend four hours in a railway coach scanning line by line tabloid fiction).

Novels were in the majority; but only a slight majority: 18,021 read fiction, as against 16,548 readers of non-fiction. Other majorities: 7,576 preferred descriptions of their own environment to stories of other lands; 13,803 voted for "reality," as against "dreams"; 7,654 preferred books that would make you weep, while only 5,251 voted for those that would produce laughter. Reality and tears; not illusion and laughter!

Leading authors named were, in the order of preference: Pierre l'Hermite, René Bazin, Henry Bordeaux, Delly, Paul Bourget, Father Lhande, S.J., Antoine Redier, and St. Thérèse of Lisieux. As for the grounds of preference, the women gave the following votes, which are worthy of a good bit of consideration:

The desire to lead a Christian life, and come nearer to God: 11,136.

Rest, distraction, means of occupation: 5,027.

Desire for truth and reality: 2,167.

Love of the rural scene, of their native province, of France: 1,994.

Desire to learn how to raise their children, and love of home: 1,842.

Psychological interest in the study of the soul and the analysis of the passions: 1,610.

Desire for self education, in the strict sense of the word: 1,524.

Innumerable proofs were given of the desire felt by these women for something that would elevate them, strengthen them, solve the practical moral problems of their life. Wrote one member of the League:

It is perfectly true that a book is a friend. How often have I felt the beneficial effect of a bit of good reading, of a beloved author. I meditate on it in the twilight, going straight to the passages which I feel suit me the best.

A "dairy girl, tending cows, eighteen years old," writes:

All books are capable of instructing you, or of elevating your sentiments: piety, moral thoughts, philosophic works, poetry. Whatever these books may be, I like to have them steeped in a profoundly Christian ideal.

But all the library this high-minded milkmaid had at hand wherewith to satisfy her cravings was Victor Hugo's "Les Misérables"; the "Introduction to a Devout Life" of St. Francis de Sales, and "The Disenchanted" by Pierre Loti.

A dressmaker wrote:

A book should be a bath from which you come out a better person, where you can find examples and which gives you experience.

Another woman, who had had considerable suffering in her life, wrote:

The writers are all rich, they do not know the life of the working people, they write too much about the life that they themselves lead. I should like books to which you could go for advice: the kind of advice you need in the trials of life, the weariness of daily toil, the anxiety about your daily bread, the problems of character. A book which would remake you; which would show you your duty in a good light, so you would do it cheerfully.

Another farm girl wanted "novels with ideals, recalling and praising family life, teaching union and peace in the home."

"Deliver us from ultra-modern novels!" cried a member.

Yet astonishingly few of these women and girls were able to get hold of good Catholic works. The books were there a-plenty, but there was a bridge not crossed between the readers, desiring, for the most part, just those things which Catholic writers were supremely qualified to give, and the actual enjoyment of their works.

M. Gaëtan Bernoville, in a recent article, proposed that all Catholic organizations, without any exception, no matter what their aim or purpose, should create a "reading section," so as to inform their members from month to month concerning suitable literature. In line with our own Catholic Book Club, the French Catholics have established the Bureau of Bibliographical Information (B. I. B.) at 52, avenue de Breteuil, Paris, VII.

Returning, however, to this country. In the annual balance of Catholic literature, might we not consider further inquiry as to what is actually read and actually desired by the Catholic reading public in the United States? Tastes here differ, of course, profoundly from those of a European country like France. It would be difficult, for instance, to find country girls in the United

States complaining, as did one of these correspondents, that the novelists do not pay sufficient tribute to the "refinement and education" of the women in the country. Still, may it not well be that our Catholic literature languishes, to some extent, because our budding writers are not intimately, profoundly acquainted with the actual problems of those for whom they write? They are concerned with what seem to them to be the important problems, but are they the matters actually felt by the persons who are relied upon to buy their books? Do we realize that people want not only entertainment, distraction, discussion, but that they want *help*? That they are struggling with superhuman and unintelligible forces in their daily lives, and wish to find the explanation of what has happened to them, and the solution for those things which seem insoluble? Yet they are fed with husks by the problem novelists, the intellectual poets, the sociological quacks, who vend their wares at the drug-store bookstand.

Perhaps if we wrote more of what our "little women" or "little men" know to be true, as Catholics, we should see sooner the long-desired efflorescence of a Catholic American literature.

REVIEWS

Racketeering in Washington. By RAYMOND CLAPPER. Boston: L. C. Page and Company. \$3.00.

Well, here it is: a Washington merry-go-round with the names and dates put in. And you don't have to get the facts through a key-hole. Our Congressional racketeers, all honorable men, are shameless and, except in rare cases, without either contrition or purpose of amendment. Whenever we elect a Congressman it seems we also elect "his sisters and his cousins and his aunts." They all go onto the pay roll even when they do not go on to Washington but stay at home and continue to hold down good jobs in the old home town. And then there are a whole litany of time-(dis)honored Congressional privileges and perquisites that perhaps are petty when compared to the wastage in undeserved bonuses, subsidies, army and navy expenditures, but which are a shame and a scandal when indulged in even by Senators whom we have till now presumed to be paragons of virtue. It is the old story—"everybody's doin' it" and "nobody cares." But now, thank heaven, we have somebody in Washington who does care, and so much do we trust him that when he cares everybody cares. This book, if read by every voter and acted on, will strengthen mightily his arm in carrying out his proposal to stop selfish and irresponsible extravagance in spending the people's money.

T. S. B.

The Challenge of Humanism. By LOUIS J. A. MERCIER. New York: Oxford University Press. \$3.00.

In recounting the many quiet revolutions that in recent years have shaken the self-satisfied modern out of his snug complacency, Humanism should not be overlooked. Coming at a time when religion outside the Catholic Church was giving way on all fronts to Naturism and Hedonism, the movement set on foot by Irving Babbitt and carried to the vestibule of the Catholic Church by Paul Elmer More, has sent thinking men, especially college men, back to first principles of philosophy and to a new understanding of the history and literature of the last three centuries. Catholics should be interested in this sincere groping of honest searchers who have had the courage to shatter the myths of Rationalism and tumble down the foundations of modern un-Christian civilization, and who have pointed out a road that is bringing their followers close to the philosophy of St. Thomas and the teachings of the Church. In a splendid book that adequately covers the whole

field of this movement in America, and with great brevity and clearness, Mr. Mercier traces the history of Humanism from the Renaissance through its decadence into Naturalism and Romanicism in France, and into Idealism, Pantheism, and Agnosticism in Germany and England. His analysis of the teaching and psychology of Babbitt, of More, and of Seillière, and his illuminating comparisons with the doctrines of Scholasticism, afford a complete guide to this interesting, alluring study. The author makes it clear that this effort to make fundamental the real distinction between God, man, and nature is a challenge to all the destructive philosophies of our times and a support of the Catholic position. The forceful, clear style and the excellent printing help greatly to the enjoyment of reading such valuable material.

F. D. S.

This Our Day. By JAMES M. GILLIS. New York: The Paulist Press. \$4.00.

Many have deplored the passing of the art of criticism in America, if it ever really was established here; but particularly in this upset era when error flaunts itself unmasked, when flimsy philosophies, anchorless religions, shifting mores, parade as truth and beauty and wisdom, there is need of the strong voice of criticism. For many years Father Gillis has raised his voice in the pulpit, over the radio, in conventions; through the pages of the *Catholic World* he has spoken to a vast following on the evils of our times, the foibles and follies of the passing show. Few are more gifted than Father Gillis as keen observers, and perhaps none has a more trenchant pen and forceful style than he. It was a happy thought to preserve in book form the leading editorials which he contributed from 1922 to the present time. Some are given in full; others are condensed; but all of them have a message of timely import in a style that can be sharp with logic and irony, then soft with humor and sympathy, but always clear and telling. They cover a wide field of subjects, revealing the observant critic who brings a priest's heart to the study of social problems and a scholar's erudition to his literary work. One might say that they form a valuable, practical commentary on all the feature problems of the day with many an illuminating discussion of great names in literature, philosophy, education, and sociology. Father Gillis shows a bright and cheerful outlook on life and a deep conviction that only by Christian living and belief can the problems of life be solved. The volume is beautifully printed and bound, and is enriched with a good index. B. R. E.

The Obligation of Universities to the Social Order. New York: New York University Press. \$2.00.

This volume was prepared under the editorial supervision of Henry Pratt Fairchild, professor of Sociology in New York University, who also contributed the foreword and conclusion. In the first section, such representative scholars as James Rowland Angell, President of Yale University, and Sir James Colquhoun Irvine, principal of the University of St. Andrews, strive to outline the aims and province of the modern university. Sir Arthur Salter is the spokesman of those who contend there should be a new framework for the economic system, while Wesley Mitchell, professor of Economics in Columbia University, tries to apply the classical economic doctrines to actual conditions. In the section on Politics, George Soule, of the *New Republic*, writes some groping paragraphs on the role of the scholar in government. His recommendations have been completely outstripped by the activities of the so-called "brain trust" in Washington. The climax of the conference is reached in the fourth section: "The University and Spiritual Values." John Campbell Merriam, president of Carnegie Institution, Robert Gordon Sproul, president of the University of California, and Alfred Noyes write convincingly about "Spiritual Values and the Constructive Life," the "Practical Aspects of Spiritual Training," and "Aesthetic and Religious Values." The capstone of this section, replete with sound philosophy, authentic history, and a fine sense of the need of progres-

sive conservatism in education, is set in place by Coleman Nevils, S.J., president of Georgetown University. "All the early universities," writes Dr. Nevils, "were founded for a sincere spiritual purpose." Noting that the nine principal Colonial colleges prescribed the doctrines of the Christian faith as fundamental to all training, the same educator elucidates his point by quoting the inscriptions on several of the more noteworthy seals: Harvard "Christo et Ecclesiae" and Yale "Dominus Illuminatio Mea," the latter an echo of Catholic Oxford. Besides the set papers, this volume includes copious extracts from the discussions in the conference itself. Although the binding of the book is mediocre, the paper, type, and printing are an artistic delight. J. F. T.

It's Up to the Women. By MRS. FRANKLIN D. ROOSEVELT. New York: Frederick A. Stokes Company. \$1.25.

The President's wife is an individualist with neutral views on divorce; decided ones on the compatibility of a home and a woman's career, and a rebellious attitude toward "the permanent concession of women's jobs to society." In the absence of her "part-time mother," an adolescent daughter might find vicarious comfort in the homely advice of the First Lady; but were she or her newlywed sister to translate literally the menus proposed (shades of fasts and vigils), men in many homes would revolt. The only preventive of another World War which would, she believes, wipe out our civilization, is better education. Admitting, however, that "no one can give what he hasn't got," and lamenting the present poor teacher training, the author advances a plan whereby the general background and wider vision of teachers could be enriched, while evidently oblivious to the importance of the "full-time mother" being reinstated on the one job for which nature has preeminently fitted her. To be sure it is up to the women to face problems in this crisis; but Mrs. Roosevelt's platitudes do not offer an adequate solution. Had her program championed a more selfless regard among her own sex for say, the first, sixth, and tenth commandments, who knows how far her valiant influence might have reached in the realization of a new social order? S. M. P.

BOOKS AND AUTHORS

Doctrinal.—Priests and doctors will find "Ethics of Ectopic Operations" (Loyola University Press. \$1.60), by T. Lincoln Bouscaren, S.J., quite indispensable. It is the most complete treatise on the subject in English and its scope is inclusive, both historically and ethically. His conclusions are of great importance, bearing, as they do, on the fundamental right to life, and the interference of the physician in cases which have given a deal of trouble to moralists and doctors alike. Father Bouscaren's arguments are clear, and proceed logically in substantiation of his position.

Pushing on with their splendid translation, the English Dominican Fathers now present St. Thomas' "On the Power of God, Vol. II" (Burns, Oates, and Washbourne. 7/6). This volume comprises "Questions IV-VI" and deals with "Creation of Formless Matter," "Preservation of Things by God," and "On Miracles." One readily sees that these topics have a definite bearing on many present-day disputes. The volume should be in the library of every Catholic college, for students of philosophy should be trained to read and study the Angelic Doctor, whose clarity and precision of thought are much needed these days.

Father Martin J. Scott, S.J. is truly indefatigable with his pen, and his latest work will easily take rank with those that have preceded it. "Religious Certainty" (Kenedy. \$1.50 cloth; paper, 25 cents) is one more apologetic for the Catholic Church. With wonted clarity of style and ease of presentation, Father Scott builds up his proof from the very foundation, pegging down each argument until the conclusion is reached in the final chapter: "The Catholic Church Alone is Christ's." This is a book the Catholic will find profitable to read, in order to know and grasp better the reasons for the faith that is in him. And from it, too, the fair-

minded non-Catholic will gather the logic of the Catholic position, and the steps by which it is substantiated. Father Scott is to be congratulated on a work well done.

In "Broadcast Minds" (Sheed and Ward. \$2.50) the veteran apologist Ronald Knox has ridden hard against many a modern and modernist writer. He gets his title from the stuff that is broadcast over the wireless: "The immediate danger I foresee is what I call broadcastmindedness. By that I mean, primarily, the habit of taking over, from self-constituted mentors, a ready-made, standardized philosophy of life, instead of constructing, with however imperfect materials, a philosophy of life for oneself." And thereafter, with his withering logic, he lays lustily about him on Huxley and Mencken and Wells, along with others of their ilk. He does not leave them much to stand on, for with wonted cleverness he breaks down their defenses which seem to them and their near-thinking followers so impenetrable.

Various Viewpoints.—In "Conflicts of Principle" (Harvard University Press. \$1.50), by Abbott Lawrence Lowell, the former President of Harvard demonstrates the desirability of the golden mean in everyday affairs. This does not mean that he takes sides on any of the mooted questions of the day. He merely shows that there are two sides to such questions as Prohibition, internationalism, and the like, and that the way of truth lies somewhere between. The book is stimulating and offers a much needed lesson to some of our more violent partisans. The Catholic reader will realize that the Church has been preaching this lesson of the golden mean for centuries. Yet this book will probably appear startlingly new to many.

In an age which creates overnight "Ministries of Propaganda and Public Enlightenment" it is important to study what has been done to offset narrowly nationalistic propaganda in the schools. "The Schools and International Understanding" (University of North Carolina Press. \$2.50), by Dr. Spencer Stoker, is quite a comprehensive source-book, giving valuable data on international student interchange, international schools and studies, relations between institutions on the university level, and the courses which schools in many countries offer on the functioning of the League of Nations. Unfortunately, the introduction misses completely the international aspect of medieval education. A cursory reading of this volume should stimulate Catholics to utilize their far-flung school system in the task of promoting world understanding.

Robert Marshall is a graduate of the New York State College of Forestry, and also of the Harvard Forest School, and spent four years more in silvicultural research with the United States Forest Service. He has had considerable experience in the Arctic regions, and spent fifteen months in an Alaskan town. Here he "went native" as far as possible, investigated habits, listened to conversations, asked innumerable questions on most intimate and personal matters, and has recounted his experiences in "Arctic Village" (Smith and Haas. \$3.00). According to his observations, Christian missionaries have utterly failed to make any impression on Alaskan mentality or morality. The only reason, the author asserts, why converts are made is that the spectacular ceremonies appeal to the northern imagination, and medical assistance is obtained gratis. Some of the incidents and much of the language related are not usually found in books intended for general circulation, but a graphic and vivid account of Arctic life in a particular town is furnished to the reader.

Non-Catholic Treatises.—"The Living Temple" (Morehouse. \$1.75), by Rev. William H. Dunphy, is a popular treatise. The author is an Episcopalian Professor of Dogmatic Theology. His aim is to present the doctrine of Christ concerning His Church. He constantly claims that the Episcopalian concept of the Church has been uniformly correct, while the doctrine concerning the Church among Protestants and Catholics has been erroneous. To substantiate the thesis that Episcopalianism is the Via Media

wherein the truth is found, the author has recourse at various times to very naive theology and very prejudiced history. As usual in such attempts, the author's differences with the Catholic Church converge upon the very fundamental standpoint, that of the authority of the Holy See.

"Christian Outlines" (Macmillan. \$1.25), by Cyril Alington, written in a clear, simple style, without exhortation or undue dogmatism, will have little to interest the Catholic reader. Much of the truth is accompanied by much that is error. In the chapters dealing with the history of the Christian Church, and the influence of the Christian Church, there is a refreshing note of sympathy which indicates that the author has made a praiseworthy attempt to understand not only the difficulties of the medieval Church, but its real achievements. But Catholics will have much fault to find with the author's views on the resurrection of the body, the Apostolic Succession, the essential Unity of the Church, the Fall, etc.

In a handy volume, "The Mystery of the Cross" (Morehouse. 50 cents), we have the translation of one chapter of the Protestant Archbishop Söderblom's "The Story of the Passion of Christ." The learned divine with strong logic and touching pathos presents the Crucifixion as the only answer to human suffering; and he sent this message out when the nations were at war. It is edifying reading, and he makes the suffering of the Divine Victim a call for imitation of His virtues and a desire to bear our sufferings in union with Him. Catholics will be edified at this sincere interpretation of the Passion and personal devotion to the Crucified.

Thrills for Youth.—A pleasant reverberation of the recent Children's Book Week comes to our attention in the form of "The Victors" (Duffield and Green. \$2.00), by E. J. Craine. This stirring historical novel for boys follows, without departure from actual data, the written narrative of Garcilasso de Vega, son of a Spanish Captain in Peru and of an Inca Princess, Chimpa Occlo. The struggles of the proud Incas against the vicissitudes of Spanish rule, personified in the despotic Governor, Francisco Pizarro, eventually culminate in civil war. Garcilasso's heroic return, his father's defiance of the tyrant, and the final overthrow of Pizarro are the main outlines of a story rich in detail, dramatic in episode, and historically authentic. "The Victors" is indeed an ideal book for any boy on a rainy afternoon or a cold winter's night.

A book that St. Francis of Assisi would have loved is Julie Closson Kenly's "Wild Wings" (Appleton-Century. \$2.50). Though it is written for the bright-eyed generation, older readers will find these chapters on our feathered friends fascinatingly good reading. Mrs. Kenly likes birds and her pages make us share her liking.

The fourth volume of "Medal Stories" for children (Brown-Morrison) by the Daughters of Charity, Emmitsburg, Md., appears on the scene continuing the same high quality in its contents as its predecessors. Needless to say for those who have perused the first three books, no recommendation of this present one is necessary. It contains a group of ten delightful tales the "beauty and worth of which speak for themselves."

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AMERICA'S SOCIAL MORALITY. J. H. Tufts. \$3.00. Holt.
AMY ROBERT. Translated by E. T. Blair and Evelyn Blair. \$1.25. Christopher.
BÉFO' DE WAK SPIRITUALS. E. A. McIlhenny. \$3.00. Christopher.
CHRISTIANUS. Dom Anscar Vonier, O.S.B. Benziger.
CONVERSIONS TO THE CATHOLIC CHURCH. Edited by Maurice Leahy. Benziger.
DE QUANTITATE ANIMAE. Translated by Francis E. Tourscher, D.D. \$2.00. Peter Reilly.
GERARD RAYMOND. \$1.25. St. Anthony Guild Press.
GOD, MAN, AND SOCIETY. V. A. Demant. \$2.00. Morehouse.
IMAGINATION AND RELIGION. Lindsay Dewar. \$1.50. Morehouse.
IN CHRIST. Father Cuthbert, O.S.F.C. Benziger.
IN INFINITE VARIETY. Frederic Thompson. Gay Street Publishers.
SOVIET RUSSIA: 1917-1933. Vera Micheles Dean. 50 cents. World Peace Foundation.

The Girls of Sunnyside. The Bird of Dawning. Fatal Shadows. Precious Jeopardy. Thunder Shield.

When Patricia Mahony inherited Sunnyside Lodge, an Irish homestead, her joy was complete. Transplanted from London, Pat, Ita, and Aunt Mary gloried in the Irish countryside. To the girls and their sweet protégé, Regina, Ireland offered romance and happiness. Cloone Abbey with its Protestant master, Bob Ronan, held much interest for the songbird, Regina; Bob greatly admired the girls but without apparent success. Pat's career, Regina's ambition, and Ita's marriage provide interesting reading. Pat and Regina after varied complications find their true goals in life. The true Catholic spirit—Ireland, Lourdes, and Rome—permeates "The Girls of Sunnyside" (Kenedy. \$1.50), by May Nevin.

There is probably no living author better qualified to write about the ways of sailors and the sea than the present English poet laureate. Having spent a goodly part of his youth among those who go down to the sea in ships, Mr. Masfield can spin a splendid yarn about it all, either in prose or in verse. His latest venture, "The Bird of Dawning" (Macmillan. \$2.50), is a great sea tale containing all the mystery, all the cruelty, all the romance of great waters; and the story grips the reader from the very beginning until the very last page. There are no chapters to distract one—just one splendid sweep of narrative for 302 pages. The lover of poetry will discover many a golden line and the lover of prose will be delighted with the style of a great master. It is not surprising then, that the book is now in its third printing. For those who are unfamiliar with the terminology of the sea, a glossary is placed at the end of the volume.

Now in "Fatal Shadows" (Long and Smith. \$2.00) Dorothy Cole Meade has given us a mystery that is decidedly out of the ordinary, not so much in the skeleton of the plot, but in the unique setting and the mode of development. It is always refreshing to read a story that takes place in a land we little wot of, provided we feel sure the events narrated really occurred in the alleged place. There is no better word to describe what is meant than the trite one—atmosphere. Fatal Shadows darken the picture in Johore, and the Malayan atmosphere forms a fitting background for Ismael, "an inscrutable native, whose sole technique is the application of his intuitive knowledge of human nature." Over all the characters, American, English, Dutch, there blazes down the merciless Asiatic sun, rendering away the folds of pretense with which caution is wont to cloak the human emotions. Thus Ismael is able to read aright the riddle of several deaths and the Fatal Shadows are lifted.

"Precious Jeopardy" (Houghton Mifflin. \$1.00), by Lloyd C. Douglas, is a moving Christmas story full of inspiration for the downcast. Lloyd C. Douglas, in his sympathetic tale of Phil Garland, who, forced by circumstances to live his daily life in constant jeopardy, finds true happiness in present satisfactions, strikes a keynote of hope for all humanity. The best traits of human character are dramatized in a sensible real personality.

Frederic F. Van de Water, well-known novelist, poet, and critic, has put into "Thunder Shield" (Bobbs-Merrill. \$2.00) the experience of his many years as a writer. With a virile, nervous style he brings to life the frontier struggles of the last half of the nineteenth century, when the land-hungry American pioneer forcibly seized the West from the grasp of the red man. He paints a picture with an historically accurate background of massacre and retaliation, of broken treaties, of the Indian, superb in his simple savagery, of the white man, brave while cruel and greedy. The rapidly changing scenes transport the reader from Denver to the villages of the Cheyennes, from Fort Larned to the land of the Sioux and Dakota, and leave him finally at the Little Big Horn River amidst the carnage of Custer's "last stand." Stirring and powerful as the story is, the terseness of its style often renders the reading difficult. It is to be regretted that the author represents knowledge of the future gained from the superstitious mysticism of medicine men, and the protection secured from various amulets and "powers" as having objective validity.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Marywood's Record

To the Editor of AMERICA:

We feel that the Rev. Edgar Boyle as well as the readers of AMERICA will be encouraged to know that conditions, as cited in his letter in a recent issue, do not exist in all mother houses and Catholic colleges, and we wish to make mention of one whose ideals have ever been those which Father Boyle finds wanting.

"Shall Religious sing the Mass?" At Marywood College, the mother house of the Sisters, Servants of the Immaculate Heart of Mary of Scranton, Penna., the Sisters, novices, and postulants sing High Mass at least once a month and on all the principal feasts of the Church. Two one-hour periods a week are devoted to liturgical singing and a study of the Chant. Besides this Vespers are sung on all the principal feasts of the Blessed Virgin.

"College Students! Shall they sing the Mass?" Marywood College (which numbers over 450 students) has a one-hour period every week devoted exclusively to study of the chant and liturgical singing. All read from the Gregorian notation, understand the neums and the basic principles of rhythm and chironomy, have a knowledge of the history of the chant and the rulings of the "Motu Proprio."

Each year the entire student body of both college and seminary sings the Commencement Mass in Gregorian chant and the entire Proper. On occasions the entire Sequence is sung.

This work is not in its incipient stages at Marywood but has been in progress for the past thirty years in the mother house itself, while the students of Marywood College and Seminary have been taking an active part in singing the praises of God since the opening of both schools.

In the mission schools under the care of the Sisters the same ideals are maintained and a supervisor is appointed for this work alone. A striking example of what can be accomplished with small children is the work done in the diocese of North Carolina, where the children in both white and colored schools are able to sing High Mass and the entire proper in Gregorian chant. Marywood has not confined its activities to its own precincts but for the past two years has conducted extension courses in chant and polyphony for the benefit of organists and choirmasters in the vicinity.

Scranton, Penna.

KATHRYN HAIR.

Disperse the Groups, Too!

To the Editor of AMERICA:

The member agencies of the Welfare Council of the City of New York have been asked to cooperate in creating a municipal-housing authority and to support a legislative program for slum clearance and replacements. This is undoubtedly a commendable action and will find due appreciation by all who are in any way connected with slum population and its problems. However, among the integral parts of the housing program, it is proposed that it should include "the rehousing of those who live in the slums." From the contents of the circular it must be concluded that this means that the rehousing is intended to take place in the rebuilt area. This, according to my opinion, would not remedy several evils that ought to be removed. Slum clearance means not only the tearing down of objectionable buildings but also, and equally so, the dispersal of the people who inhabit the area and have made it to a great extent what it is today. It may be observed in recently built or renovated houses standing on the lower East Side,

that they soon return to unspeakable filthiness if again occupied by the original population. Besides, keeping these groups together would mean the preservation of the present delinquency areas, and the gathering of anti-social and anti-patriotic elements. Although unsuitable dwellings do contribute to delinquency and other evils, the moral evils originate in the hearts of men and are of no less importance than those that are of a physical nature. Surroundings may make delinquency easier, but it is the population which is delinquent.

Considering matters from this viewpoint, I would suggest that a rehousing of the present slum population should take place in the low-cost dwellings so plentiful today in districts not very far removed from the heart of the city. Without the dispersion of these groups, slum clearance will defeat its purpose to a great extent. A long residence in such a district and daily contact with its inhabitants has convinced me of this.

New York.

(REV.) KILIAN J. HENNRICH, O.M.CAP.

Correction

To the Editor of AMERICA:

All praise for Father Donnelly's *Timely* "The Year's Lay Record"! But will a note of correction be amiss? The O'Malley (birth-control) Bill was passed in Wisconsin, not Michigan. As for it speeding through "without even a whisper of debate," the debate and hearing were almost vituperative, and the bill's passage in doubt for a while.

Incidentally, a walk through New York's mid-town section indicates that salacious magazines have not been driven from the stands. There were a few prosecutions (against newsdealers, not publishers, I believe), and that was all.

New York.

FLOYD HAGEN.

"Deserving of Comment"

To the Editor of AMERICA:

In his article, "The Coach and the Professor," in the issue of AMERICA for December 23, John Wiltbye has clearly uncovered for us one side of a problem that vexes the American college. It is true that many earnest students are handicapped by professors without the ability to teach. But I disagree with Mr. Wiltbye when he says that those students who "fail because they will not work call for no comment." No doubt it is difficult to make study attractive for men who have lived in an atmosphere that has bred in them a dislike for serious thought and earnest effort. This does not mean that the task is an impossible one, nor does it lessen the duty of the professor to undertake that somewhat arduous task.

In any event the large number of students who fail or do poorly because they will not work constitutes a serious problem and one that is deserving of comment and consideration.

Los Angeles.

PHILIP L. BOURRET, S.J.

"Pax Hominibus Bonae Voluntatis"

To the Editor of AMERICA:

How long is the non-Catholic world to continue to give a false rendering of one of the most notable passages of the Sacred Scripture? They write and speak the words, "Peace on earth; good will to men." By the way, besides being a false rendering it is a meaningless group of words. The Catholic rendering is the true one; besides being a Divine promise to men of peace and peace to those only whose wills conform to the Divine Will. Perhaps the non-Catholic Christians who have demurred at restoring the Catholic words, "Peace on Earth to men of good will," may take note that the King of England in his Christmas Day's message to his Dominions used the words "Peace on earth to men of good will," thus accepting the Catholic text. His words have been electrically transcribed and are still on record with the Canadian Broadcasting Commission.

Almonte, Ontario.

GEORGE W. O'TOOLE, P.P.

Chronicle

Home News.—The House of Representatives on January 5 passed the Ways and Means Committee's liquor-tax bill, 388 to 5. It carried a basic tax of \$2 a gallon on spirits, \$5 a barrel on beer, and a graduated schedule of rates on wines. It is estimated to produce \$470,000,000 a year in revenue. On January 10, the Senate voted, 40 to 39, that countries which have defaulted in their debt payments to the United States shall pay a penalty tax on liquor imports into this country. It then unanimously passed the liquor-tax measure. The bill was submitted to a conference committee of the Senate and House. On January 9, two bills to extend the life of the Reconstruction Finance Corporation and increase its funds for additional loans were before the Senate and House Banking and Currency Committees. On January 10, Senate and House leaders agreed upon additional authorization of \$850,000,000 and approved a plan to extend its activities until February 1, 1935. A report of the RFC showed it had conducted operations of nearly \$6,000,000,000 since it began operation in February, 1932. On January 10, the independent-offices supply bill was introduced in the House. It carried practically all of the economy clauses enacted last summer, but would restore five per cent of the fifteen per cent Federal salary reduction. The Rules Committee approved a special rule prohibiting amendments to the economy section and limiting debate. If approved by the House, the rule would apply also to other appropriation bills. Henry Morgenthau, Jr., was confirmed as Secretary of the Treasury by unanimous vote of the Senate on January 8. Two days before, Earle Bailie, special assistant to Mr. Morgenthau, had submitted his resignation. His eligibility was attacked by Senators because of his connection with the flotation of South American bonds. President Roosevelt sent two messages to the legislative bodies on January 10. One to the Senate strongly urged ratification of the St. Lawrence Canal treaty, so as to increase navigation facilities for the Middle Western farmers and to produce cheaper electrical power for the Northeastern section of the country. The other, to the Congress, urged the passage of legislation to give an unconditional Treasury guarantee for the principal of \$2,000,000,000 of Federal Land Bank bonds, authorized for the refinancing of farm mortgages. The Treasury now guarantees the interest on these bonds. Mr. Roosevelt issued an executive order on January 9 continuing until June 30 the fifteen-per-cent salary reduction for Federal employes, based on findings by the Labor Department that living costs are still more than fifteen per cent below the base periods of December, 1917, and June, 1928. On January 8, the Supreme Court, by a vote of five to four, sustained the Minnesota law establishing a moratorium on foreclosures of mortgages. The decision was interpreted by some as indicating the future upholding of the legality of the sweeping emergency powers conferred on the President by the National Recovery Act.

Soviet Ambassador Arrives.—Alexander A. Troyanovsky, first Soviet Ambassador to the United States, arrived in New York on January 7, and proceeded at once to Washington, presenting his credentials to President Roosevelt the following day. The theme of his statements to the press and of his address to the President was that of world peace—his country's desire to maintain it and the menaces that beset it from all sides. Accompanying him was the American Ambassador, William C. Bullitt, who was returning to this country for a few weeks' stay before leaving again for Moscow. A new Franco-Russian commercial treaty was completed on January 9 in the interests, it was said, of mutual cooperation against the danger from Germany. Importation of oil and coal into France would be aided.

Mussolini's Solution.—In his conversation in Rome on January 5 with Sir John Simon, British Foreign Minister, Premier Mussolini made plain that he regarded the reconciliation of France and Germany as pivotal in the whole disarmament situation. Three stages in the Italian plan were necessary to follow in order to steer clear of mere "Utopias" and achieve concrete results: (1) There should be an understanding on disarmament reduction before any further matters were taken up. The British credited themselves with putting this element first; while they believed they could get the French better satisfied with the German demands if Britain could be seen uniting with Italy. (2) The League of Nations should then be reformed in the interests of efficiency. (3) Through the reformed League, world peace would be organized. In the meanwhile, there was no advantage, in the Italian view, of reconvening the bureau or steering committee of the disarmament conference on January 22. Dispatches from Geneva indicated that the committee would not convene on that date but at the earliest two or three weeks later. This would afford more time for the direct negotiations which were continuing between France and Germany. The French were reported to be in a more conciliatory mood and willing to agree to a fifty-per-cent reduction in army aviation pending further reductions. The British were observing their usual extreme caution, trying to befriend all.

French Municipal-Bond Scandal.—As the French Parliament met on January 9, more than 1,000 Royalists battled with the police in the streets near the Chamber. The riot was a demonstration against the alleged connection of Government officials with the Stavisky bond scandal. At the same time the cry was raised throughout the nation that Stavisky had not really committed suicide, as had been given out by the police, but that the police had murdered him in order to silence him and thus protect high Government officials. At a Cabinet meeting, however, M. Dalimier was cleared of all blame, the Ministers voting after an investigation that he had acted in good faith when he had signed a letter in 1932 advising insurance companies that the Bayonne municipal-pawnshop bonds were a safe investment. Nevertheless M. Dalimier

resigned from the Cabinet, his post as Minister of Colonies being taken over by Labor Minister Lamoureux, whose own portfolio was given to Eugene Frot, the Minister of Marine. Thus the Chautemps cabinet was virtually unchanged, although it faced the prospect of serious interpellations in the Chamber. Two grave questions were being agitated by the Opposition: (1) who had protected Stavisky from punishment for his former crimes, leaving him free to perpetrate the present 200,000,000-franc fraud? (2) who had benefited with him in the sale of the Bayonne securities? On January 10, two prominent Paris editors were arrested, charged with complicity in the affair, and Parliamentary immunity was withdrawn from Deputy Bonnaure as a preliminary move towards criminal prosecution. The magistrate investigating the case stated that documentary evidence had been found showing that the Deputy's electoral campaign was financed by Stavisky.

Spanish Workers' Dole.—Launching a bitter attack upon the present Government, former Premier Azaña attempted to revive the alliance of the Left parties by his speech to 60,000 persons in the Barcelona bull ring. "Now is the time," he said, "for all persons of courage to unite to save the nation from the Rightists." But meanwhile Sr. Gil Robles astonished the Left parties in the Cortes when he introduced a bill proposing a dole for the unemployed. In what some commentators regarded as a bid for Labor sympathies and a coup against the Socialists who had hitherto regarded themselves as the chief advocates of the workers, Sr. Gil Robles' bill called for a fund to be raised by (1) a small percentage of wages from employed workers; (2) a two-per-cent tax on employers' payrolls; (3) a Government contribution amounting to fifty per cent of the total raised by workers and employers. This fund would be applied in aid of all the unemployed workers of the country between the ages of sixteen to sixty. Additional features of the bill were proposals of a special public works program and the establishment of State workers' camps much like the American reforestation project. Meanwhile the nation learned that Rico Avello, Minister of the Interior and the only Left member of the Cabinet, had resigned. At the same time the name of Leandro Romero, now Foreign Minister, was proposed to the Vatican as first Ambassador of the Spanish Republic to the Holy See.

Germany's Internal Affairs.—On January 10, at Leipzig, Marinus van der Lubbe lost his head by the guillotine after a Supreme Court conviction as the cause of the Reichstag fire. On January 3, Lieut.-Gen. Werner von Fritsch became Commander-in-Chief of the German army on the resignation of General Kurt von Hammerstein-Equord. While Minister of Labor Franz Seldte seemed by his secret order of November 24 to be lightening the ban on the employment of Jews, persecution continued on all fronts, and in a recent magazine article Minister of the Interior Frick defended enthusiastically the "race-minded" policy of the Nazis. In face of bitter

opposition to a reformed Church Cabinet, Reich Bishop Mueller announced a dictatorship, maintaining that Chancellor Hitler was indignant over the opposition. On January 5 the conservative Lutheran bishops met at Halle to demand separation of the Church from Government control and politics and the removal of Bishop Mueller, but fearing the wrath of Nazi leaders, disbanded without taking action. On January 7, as reported in the *New York Times*, over 6,000 Lutheran ministers refused to accept the suppression of the Pastors' Emergency Federation, as decreed by Bishop Mueller, and formed an organization to fight for Church rights. On January 9, President von Hindenburg was reported to be taking a hand in the dispute, curbing Bishop Mueller.

Austria Torn by Factions.—In spite of Chancellor Dollfuss' efforts to unify Austria by the Fatherland or Patriotic Front, disunion seemed on the increase, with the Nazis gaining followers while continuing a reign of terrorism against the Government. It was reported that the Heimwehr itself was becoming divided into bitter factions, one branch under Von Starhemberg demanding out-and-out Fascism; another, dissatisfied with the Government's refusal to cooperate with Germany, was known to be helping the Nazis. The nation recently declared martial law and issued a threat to take severe steps against the Nazis. This action was answered by bombings and riots in many parts of Austria, particularly in Vienna.

Fascism in the Philippines.—A Filipino youth movement, complete with Fascist uniforms and a Fascist salute, was launched in Manila on January 7 under the sponsorship of Manuel Roxas, former Speaker of the House. About 1,000 enlisted in the new organization, called "Young Filipinos." Heated attacks were made on Manuel Quezon and his followers, who engineered the rejection of the Hawes independence bill last year.

Nanking Forces Gain.—General Chiang Kai-shek announced on January 8 that the Nanking National forces had captured Yenping, Kuitien, and Shukow, in the Fukien Province from the rebels. The Nanking army drove a wedge between the rebel Nineteenth army and the Kiangsi Communists and were only eight miles from Fuchow, the rebel capital. Martial law was proclaimed in Fuchow and a large number of troops, some of them Communists, were patrolling the streets. The population was in a panic and many persons were fleeing from the city as the Nanking army was marching down the Min river valley. Six American Methodist-Episcopal missionaries were isolated in the fighting area and had not been heard from for ten days.

Religious Persecution in Mexico.—A survey of the legislation limiting the number of priests in Mexico shows that only 1,024 are permitted to serve a population of 15,012,573. Such legislation has been enacted in every State. In Tobasco, for instance, only one priest is allowed for 224,168; and Chiapas, with 528,654 population,

allows only four priests, one to every 132,163 people. In the latter part of December, orders for apprehension were issued against the Bishop of Sonora for protesting against a circular sent out by the Governor. The circular considered it necessary "to guide children's activity through ways that are apart from religious dogmas" and ordered suppressed the teaching of doctrine. The Federal Government recently ordered that no priest, unless authorized, should offer Mass in any way whatsoever. It has also continued closing churches, turning the property over to non-Catholic groups or to the State. The Chamber of Deputies adjourned its ordinary session on December 26 without considering the proposal to substitute "socialist" for "laic" instruction.

Paraguay Seizes Chaco.—On the expiration of the Gran Chaco armistice on January 7 the Paraguayan forces seized the last four important forts in the Gran Chaco, which were reported abandoned by the Bolivians. This gave Paraguay undisputed possession of the territory for which they had been fighting since July, 1932.

India's Cotton Pact.—There was no doubt that the operators of the cotton textiles of Lancashire would await the development of the new cotton-exchange agreement between India and Japan. According to the new agreement Japan would be permitted to export annually to India up to 4,000,000 square yards of its cotton textiles for the next three years under a fifty-per-cent duty based on the present exchange rates. In return Japan obligated itself to buy annually 1,500,000 bales of Indian raw cotton. The effects of such an agreement would be felt in the United States restricting the export of raw cotton to Japan in 1934. The *London Times*, however, reported that a separate agreement had been reached by the mill owners of Bombay giving Lancashire substantial advantages in the Indian market because of a generous measure of imperial preference with the understanding that the present scale of duties on British goods would be reduced as soon as fiscal conditions permit.

Cubans Prepare for New Revolt.—The Cuban army continued last week its preparations against an expected revolt. General Staff officers departed for the interior, where several mayors of opposing cities were ousted for their opposition to the Grau Government. In Matanzas the stores closed in protest against the ousting of Mayor Labero by the military. The Government was reported to have purchased poison gas for use against the rebels. A nation-wide school-teachers' strike began January 8 when the Government failed to meet demands for the abolition of wage cuts.

Canadian Titles.—Resolutions for the last fifteen years which had prevented Canadians from receiving British titles of honor were recently revoked by the Canadian House of Commons. Prime Minister R. B. Bennett's selected list recommending various honors for prominent Canadians was sent to King George, who on January 2

conferred the Knighthood on two prominent Chief Justices, one of the Supreme Court, the other of the King's bench. Thirty-two women were honored by becoming members of the Order of the British Empire for their welfare work throughout the Dominion, and four officials were made Companions of the Order of St. Michael and St. George. A long list of new peers and knights swelled the British part of the list dominated by the names of politicians, civil servants, and wealthy contributors to the party funds. Meanwhile, criticism from the more liberal newspapers of Canada attacked the Prime Minister's policy on the ground that the time was inexpedient for such a policy. Defenders of the Government, however, took the position that there were outstanding services rendered the State which could not properly have been given due recognition in any other way.

Rumania Unsettled.—George Tatarescu, recently appointed Premier, encountered serious difficulties in forming a Cabinet. Nicholas Titelescu, who had been imported to retain the Foreign Minister portfolio, seemed in complete control of the Government's policies and of the Liberal party. At his suggestion M. Bratianu was unanimously chosen leader of the Liberal party. He made his entrance into the new Cabinet depend on many concessions from King Carol and the Premier. It was reported that Dinu Dumitrescu, personal secretary to the King, resigned and the office was abolished. Gen. Nicolai Uica resigned as Minister of War and was succeeded by Titelescu's friend, Ion Antonescu. General Staneciu, Chief of the State Police, was also forced to resign in favor of Major Cernat. The leaders seemed divided on the policy to be pursued with the Fascist element and particularly the anti-Jewish Iron Guard.

Chilean Plot Discovered.—According to dispatches from Santiago, the prominent army officers and Socialists who were arrested recently have admitted participation in a revolutionary plot against the Alessandri Government. Police officials declared that they had discovered private letters of former President Ibañez, now exiled in Argentina, linking him with the revolutionary movement.

A bill that is before the present Congress is one that intimately affects the good of all citizens. It is the so-called Tugwell bill. Next week, Floyd Anderson will treat of it in "A New Food and Drugs Act."

Herbert G. Kramer writes from Switzerland an illuminating article on the new phases in "Catholic Art in Europe."

Elizabeth Jordan will next week have her monthly theater review in "The New Plays."

Theodore Maynard will have a tender and amusing piece about Blessed Thomas More's wife. He calls it "Poor Lady More!"

In a confession of his misdeeds in keeping people away from Mass, Will W. Whalen will write of "The Pastor and Pseudo-Invalids."